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MEMOIRS OF MRS. HOPLEY,

FIFTEEN YEARS HEAD MATRON OF THE LONDON FEMALE PENITENTIARY,
PENTONVILLE.

THE value of religious biography is too often estimated by the learned attainments, the unusual talents, the extraordinary vicissitudes, the extensive popularity, or the widely diffused influence of those who may become its subjects.

It is, however, evident, that the relation of events, which may be regarded as extraordinary in the lives of the eminently great or good, can confer but little benefit on mankind at large, because such occurrences cannot become exemplary to the great body of the community, who are necessarily engaged in the ordinary occupations and pursuits of life.

A faithful and modest record, therefore, of the existence of those Christian principles and virtues, which are essential to real excellence of character, and an exhibition of their influence in the every day duties and trials of life, will remind the forgetful children of men, of duties which conscience will enforce, of afflictions which Providence may appoint, and of that last certain conflict through which all must pass, and will be far better adapted to produce salutary and practical impressions, and general improvement, than the de-

tails furnished by the labours of those gigantic characters, whose colossal high and stupendous powers class them amongst the phenomena of the intellectual and spiritual world.

These remarks particularly apply to the biography of females, for all that is dazzling in their characters is dubious; the domestic circle is their more appropriate sphere—there they increase the comfort, the respectability, the piety of their own families, and by their Christian virtues, give a zest to every home-born enjoyment, and a solace under every domestic trial.

Unobtrusive labours for the extension of vital religion have been most successfully undertaken by Christian females, whose modest course, like that of some refreshing stream, has only been discovered by the living verdure which its silent meanderings produce. Such efforts recall the doings of those prudent and zealous women who aided the apostle Paul in the gospel, and became the most efficient yet unostentatious auxiliaries of those who labour in word and doctrine.

To pourtray the character of

such a Christian matron is the design of this article; a matron whose lowliness of spirit increased with the extent of her usefulness, and who, while she was a blessing to multitudes of the most abject of her sex, fulfilled her own maternal and domestic duties with exemplary consistency.

Mrs. Hopley was born at Andover, Hants, in the year 1773, of parents who had descended from a long line of devout nonconformists, and were themselves distinguished by eminent piety. She was one of nine children, brought up amongst rural scenes of agricultural pursuits, but who did not enjoy that robust health usually attributed to such occupations. Three of her brothers and three of her sisters became the subjects of real religion, and though removed from the family on earth, gave very satisfactory evidence that they were made meet to join the family in heaven. And it is an encouraging fact, that the surviving members of the family are believers, one of whom is the highly respected tutor of the Baptist Academy of Bradford, the Rev. Dr. Stedman. It is believed that Mrs. Hopley became the subject of true religion in her fifteenth year.

Little is known of her matrimonial union, save that she was early left a widow, with the charge of two children, a son and a daughter, for whose spiritual welfare she always evinced the most intense and prayerful interest. It pleased God greatly to bless her endeavours, for her son was early brought to the Lord, and having been educated for the Christian ministry under the care of his estimable uncle, became, in 1823, the pastor of the Baptist church at Hemel Hempstead, Herts, where he continues to labour.

Her only daughter largely shared

in her pious anxieties, and it was Mrs. Hopley's happiness to see her also brought to the obedience of the truth, and united to the Christian church, at Claremont chapel, Pentonville, of which she was also a member.

Mrs. Hopley, who was formerly a member at Barbican chapel, was brought into relationship with the church at Pentonville soon after its formation, in consequence of its proximity to her abode, the London Female Penitentiary.

That benevolent institution was formed, as most of our readers know, in 1807, to rescue poor deluded females from the paths of vice, by training them to religious and industrious habits, and restoring them, if possible, to useful stations in society.

The Committee purchased a gentleman's spacious residence in Pentonville, called Cumming House, but which had been more recently occupied by a small establishment of nuns, connected with a Roman Catholic seminary for young ladies, under the superintendency of a Madame Florence.

This Establishment was opened in January 1808, and afforded a friendly shelter to *forty* wretched women, who *voluntarily* expressed their desire to abandon their vicious courses. These claims upon public benevolence having greatly multiplied, the Society, in 1811, erected an east wing, in size equal to the original building, and before the close of the following year another erection was commenced in the garden, where an infirmary and other wards were built.

On the completion of these designs, the whole were found capable of accommodating one hundred females, and to govern a family, which included every variety of temper and conduct, required an individual who possessed great firmness, prudence, and

piety. It was in July 1816, in her forty-first year, that Mrs. Hopley was called to undertake the office of Head Matron to this important Institution, and a sketch of the duties of that appointment will show its great responsibility.

It was her business to direct and superintend the entire domestic economy of that large household, to see that meals were served punctually as to the hour, and of such a quality as would satisfy all the parties concerned; to direct all the inmates to some department of the laundry, or other business of the house, and to alter their occupations as their progress or habits might require; to govern all the various and irregular dispositions inseparable from such a family, to judge in matters of dispute or offence, which often arose from causes the most trivial, yet amongst such minds exciting the strongest passions, and leading the greater part of the surrounding inmates to become fierce and determined partizans in every quarrel; and lastly, to conduct daily the religious worship of the family when they all assembled in the domestic chapel for morning devotions. This brief outline of her official duties, shows the diversified character of her engagements, and it will not therefore excite surprise, that she found her situation to be one of such great labour, and of still greater difficulty, that she almost despaired of surmounting the many discouragements of her office, and more than once had brought her mind to think it necessary to abandon her post in hopeless despondency. That kind Providence, however, which had led her to the station of usefulness she occupied, sustained her in it, and her natural sagacity enabled her to devise a system of check and supervision, which prevented every possible

abuse of public benevolence, and her great firmness and perseverance enabled her to maintain the regulations she made against all the ingenious efforts of the depraved inmates, who sought in every way to evade or resist them.

Strengthened by the confidence and approbation of the respective Committees, and by the evident blessing of the Lord upon her labours, she soon found that her difficulties gradually subsided, and it was her happiness to effect such reforms as secured to the Institution, a yearly saving of £500. and at length gained for it the well-earned reputation of being the best regulated establishment of its kind in the United Kingdom.

These efforts, however, were only designed to facilitate the attainment of the moral and spiritual objects of the Institution, and never did a religious society possess an agent whose mind turned with greater delight from the unceasing cares of the family to those higher subjects which the gospel supplies, and on which she would expatiate with lively emotion and spiritual wisdom.

Mrs. Hopley presided at the family altar, and it was there evident that she was favoured with the gift of prayer in a greatly superior degree to most pious females. Her supplications were appropriate, enlarged, and fervent, and her morning prayers have exerted an influence on the minds of the inmates which has been felt and acknowledged by them in the subsequent business of the day.

It was her daily practice to go through the wards, and talk with the females as their conduct and circumstances required, and always with a propriety and tenderness which restrained and softened them even to tears.

During her residence in the Penitentiary more than a thousand

females passed through the house, about seven hundred of whom were restored to respectable and useful stations in society. On most of these her advice and example operated in various degrees of usefulness. For though her station in the establishment necessarily commanded a share of deference, it was evident that her just and kind requirements were often estimated, and her maternal solicitude to do them good, inspired in almost every bosom a feeling of respect, affection, and gratitude. It was by the powerful ascendancy which she thus acquired, that she preserved the tranquillity, promoted the good will, and secured the accomplishment of the laborious business of that numerous household. To grieve Mrs. Hopley was, in the opinion of most, an offence so unpardonable, that the transgressor was censured and avoided by many of her companions; and to obtain her approbation was amongst the most powerful of the motives which excited the women to industry and decorum.

Having learned the difficult art of governing minds which had been, alas, too long ignorant of restraint, it will be anticipated that very beneficial results followed her religious instructions. Many most interesting letters, addressed to the Matron, by those who have been restored to society, are to be found in the Appendices to the successive Annual Reports of the Penitentiary, bearing the most satisfactory testimony to the social and spiritual benefits they had derived from her labours.

Several cases of saving conversion to God, evinced by a virtuous and lowly carriage, and confirmed by the calm and joyful testimony of a dying hour, rewarded the labours of Mrs. H., the remembrance of which cheered her mind

in the moment of depression, and which have doubtless ere now added to her joys in the happy region to which she has also departed.

Her anxiety for the progress of the work of God amongst the inmates committed to her care was unabated to the last; and she has been sometimes found in tears, which she confessed were occasioned by the low state of religion amongst the objects of her solicitude.

Though naturally of a robust and healthy constitution, yet a severe illness of about two months' continuance, in 1823, made serious inroads on her strength. This, however, did not abate her laborious efforts for the good of the Institution. She continued, from an early hour in the morning to the very close of the day, to discharge the diversified and anxious duties of her office, the labour of which, though exceeded perhaps by the efforts of active men of business, has been rarely performed by females, most of whom, in fact, could not endure the unmitigated and persevering exertions she made from day to day. Organic disease, probably brought on by her first illness, made silent but rapid progress, while she was engaged in these incessant efforts.

At length, on Monday, Jan. 17, she was attacked with sickness, which, after a protracted season of unutterable bodily sufferings, terminated in death on Wednesday evening, Feb. 9.

The following narrative of her dying experience has been supplied by a member of her family, which every Christian reader will peruse with lively interest.

It appears that Mrs. Hopley had a conviction, from the first attack of her disease, that the "sickness was unto death," but she never expressed it to her children till about eight days before

that event. She first spoke freely of it to her esteemed pastor, Mr. Blackburn, about eight days preceding her decease. From that moment all reserve on the subject was banished, and her children and friends had the happiness to hear from her own lips, that the "Holy triumphs of her soul did death itself outbrave." On the following day (Wednesday) she, with much calmness, asked her physician and apothecary separately, if they entertained any hope of her recovery, remarking, that she was not afraid to die, as she had long thought of that hour, but that it was fit she should know their opinion of her case. After they had candidly told her they did not expect to detain her long upon earth, and had taken leave, she called her children, and deliberately gave them the few instructions she deemed necessary regarding her temporal affairs, and with much affection urged them to love one another more than ever. Having received the assurances of their ready obedience to her dying request, she for ever closed her lips on the business and cares of earth, nor for one moment after did she seem to think on any sublunary affairs. Her pains were frequently agonizing, but at such times she most eminently displayed that Christian gentleness of spirit which always attended her. When requested to do, or to take what was not according to her own inclination, she constantly replied, "I will, if you wish it," kindly submitting her own will to the solicitude of her friends. Perceiving her children weeping, she said, "You know, my dears, I could not die in a better time." About two o'clock on Thursday morning, she called upon her son solemnly to surrender her to God, body, soul, and spirit, to be his in life and death; that he might

do with her; and for her, as it pleased him. Her children, with the friend who was attending upon her, knelt at her bedside, and with feelings never to be forgotten, they surrendered to the God they love, a mother, who had ever been the delight of their eyes, and who was now to be taken away at a stroke. After this solemn act, she expressed her wish to sleep, observing, that she had a great work to perform, and that she believed God would strengthen her to do it. Shortly after she entreated her children, and her friend, to leave her quite alone! Finding her very earnest in this request, they so far complied as to retire to a part of the room where she could not observe them; she then immediately broke out in the most triumphant expressions of her confidence in God, spoke assuredly of the crown of glory which awaited her, and said, "I know in whom I have believed, &c.;" then she adverted to the precious seasons she had enjoyed in prayer, to the darkness which had sometimes beclouded her soul; "but blessed be God," said she, "I have had seasons of light also. I have known what it has been to mourn over sin, and the depravity of my heart, and I have been able also to rejoice in the blood of Christ cleansing me from all sin." "Now, Lord," she continued, "that I am about to depart, may my spirit, like Stephen's, see Jesus standing at the right hand of God, for I also hope to be received into thy kingdom of glory." After this she several times thought herself, and her friends also thought her, in the act of death; at these solemn moments she would call upon her son to commend her spirit to God, saying, "Now I am in the dark valley." These were moments which none can possibly realize,

but children who have passed through similar scenes. At three or four different periods, in the stillness of night, did they bend over her dying couch, expecting each breath to be her last. After these dying struggles, she usually sank into a peaceful sleep, and awoke refreshed, and on one occasion observed, "I thought I was going just now, but God seems to be bringing me back again for a little while, that I may speak for his glory." On Sabbath morning, after hours of acute suffering, succeeded as usual by a fainting fit, she fell asleep on her daughter's arm; her other friends, who being exhausted by long watching, had availed themselves of her repose to retire. At that moment, with eyes still closed, and evidently imagining others were with her, she suddenly raised herself on her bed, and in a tone of voice louder than was usual to her in health, she uttered a prayer truly sublime. She began by adoring God, then confessed her faith and confidence in him, acknowledged her sins, deficiencies, and backslidings of heart, and concluded by praying earnestly for those around her, that they might in all things seek his glory. Some of her expressions were these, "I have loved thee in youth, I have loved thee in age, I have loved thee in prosperity, I loved thee in adversity, I have loved thee in darkness, I have loved thee in the light of thy countenance, I have loved thee in sickness, I have loved thee in health, and now I love thee at the gates of death."—"I know, O Lord, there remains a rest for thy people, and that there are many glorious things in heaven, which are not to be told on earth; and now, that one is about to be a mouth for thy glory, let the rest be an ear for thy glory," alluding to the persons she supposed to be around her,

and in accordance with the wish she so frequently expressed, that she might be able to speak for the glory of God. Two of her friends returned into the room in time to hear the concluding sentences: she then sank back on her pillow and sweetly slept another hour or two. On awaking she said, "I thought this was Sabbath day;" "And so it is my dear mother," was returned. "Well," said she, "I thought I should begin this Sabbath on earth, and end it in heaven. I am quite disappointed, I thought I was in heaven just now, and I saw—but I must not tell what I saw. They are fetching me back again for a few days longer." After another short sleep, she enquired who was with her; on being told her dear children, and a friend whom she tenderly loved, she held out her hand, and calling the latter by name, spoke of their love for each other, reminding her it had been founded on the love of Christ to their souls; spoke of the many trials each had been brought through, of the times in which they had talked together of the hour of death, and of the seasons they had set apart to pray together for their children; of the many times they had agonized in prayer for them in the room where she then lay. She then spoke to her son, urged him to labour for the glory of God and the good of souls. She next addressed her daughter, and after some most endearing expressions of affection, intimated that she had loved her too fondly; her afflicted child rejoined, "you said it had been better for your soul—:" with unwonted energy she replied, "not now, not now, it is well! it is well! it is well! wait well, watch well, pray well, fight well." On the evening of the same day, whilst several persons were standing around her

bed for the purpose of lifting her up, she suddenly raised herself, and without opening her eyes, apparently quite unconscious of those about her, again for some minutes engaged aloud in prayer to God; she then, as before, sunk back on her pillow and slept. When in great pain she would express her desire for a little relief, "if it be God's blessed will;" always cherishing the disposition of Job, "though he slay me, yet will I trust him." When much convulsed the day before her death, she was heard to say, "Why are his chariot wheels so long in coming." She frequently repeated texts of Scripture, with great emphasis, such as these, "I have fought a good fight," &c. "And the very God of peace sanctify you wholly," &c. When she was in great pain her daughter once began, "Jesus, the vision of thy face hath overpowering charms;" her lips were observed to move as though finishing the verse. At another time she exclaimed, "Oh! 'tis a heaven worth dying for, to see a smiling God." To her pastor she repeated several verses of the 116th Psalm, and remarked, "I am distressed because of the way, but it is a right way, and will lead to a city of habitation." She felt very deeply, whilst in health, the importance of the souls of those who surrounded her, nor was her anxiety lessened on her death bed. On the morning of the day on which she died she seemed distressed at the idea of her disposition to sleep, while so many human beings around her were falling into destruction; it was suggested, that the sleep of which she complained was a disease appointed by her heavenly Father, that her days for active service were passed, and that she was now called to serve God by patiently bearing his will, and "you do not mur-

mur at that will, do you?" it was asked. "Oh! no, no, no," she instantly replied. She still seemed uneasy under the impression of her defective services before God. A pious friend called, and she desired he might be asked up; this her circumstances, however, would not permit. A message was sent from him by her daughter, that he would pray for her. "Ah!" said she, "he knows how much I need his prayers." "We all need prayer, my dear mother."—"And his," she replied, "are the effectual fervent prayers of a righteous man, which avail much." Shortly after she was heard, indistinctly, to speak of "his everlasting arms;" and then a little after, "Say ye to the righteous, it shall be well with him."

Soon after this she faintly articulated, "What time I am afraid, I will trust in the Lord." This seemed to finish her mental conflict. She lived a few hours longer, but spoke with distinctness no more; yet the placid smile, which, from that time rested on her features, betokened the peace within. Only two or three hurried breathings announced to her friends that her spirit had passed away, though for a long time they were uncertain whether it had really fled: not a feature changed; not a limb moved; nor, till the chill of death began to spread over her face and hands, could they tell, certainly, that she "rested from her labours," and sweetly slept in Jesus.

At the moment of her departure the Rev. Dr. Winter was conducting worship in the domestic chapel, and the intelligence being brought that Mrs. Hopley was dead, there arose a burst of unrestrained and impassioned sorrow from the assembled penitents, which was deeply

affecting, and evinced most impressively, how much they loved her.

A lady, who has been very familiar with the Institution, addressed the following letter to Mr. Blackburn, which contains a just and interesting testimony to the excellency of Mrs. Hopley's character.

"From the frequent opportunities which have occurred to me of observing the character and deportment of our lamented sister, Mrs. Hopley, I have formed a high idea of her piety and her remarkable adaptation to the office which she sustained. I have rarely met with a person who united so much prompt decision and firmness of character with quickness of sensibility and true Christian kindness of heart. Her feelings were strong; and her countenance always expressed the undisguised and varying emotions of her ardent mind. One moment she would frown into shame the applicant whom she suspected of duplicity, and the next moment melt into pity and benignity, when listening to the tale of real distress and penitential sorrow. Mrs. Hopley possessed a deep knowledge of the workings of the human heart, and an intuitive penetration of mind, to which long experience had given maturity and weight. To the refractory, her voice was the voice of stern reproof; while, to the broken-hearted penitent, her words of encouragement, and the starting tear of tenderness in her eye, bespoke how largely she partook of the spirit of her Lord and Master, who doth not break the bruised reed nor quench the smoking flax. Her zeal for the interests

of the Institution knew no abatement either from time or circumstances; and it is particularly worthy of observation, that the daily and constant superintendence of a class of fallen and often depraved characters, never had the slightest influence to lessen her abhorrence of evil, but rather kindled the best and holiest feelings of her soul into more vehement detestation of sin; thus eminently promoting her own meetness for that region of spotless purity, where nothing that defileth can ever enter, to wound her generous spirit, or suffuse her cheek with the blush of holy indignation.

"In case it should not be known to you, I will just add, that our dear sister's household accounts were found settled and arranged with as much punctuality as if she had received a previous mention, 'Set thine house in order, for thou shalt die and not live;' thus has she left a testimony to her unimpeachable integrity and conscientious diligence, which reflect the highest honour on the religion of our Lord and Saviour Jesus Christ.

On Tuesday, Feb. 15, the morning of the funeral, her remains were brought into the chapel, and surrounded by the whole household and the mourning relatives; the Rev. Dr. Winter delivered a solemn exhortation, and the Rev. J. Blackburn prayed. Mrs. H. was buried at the New Bunhill Fields, and on the following Sabbath evening her funeral sermon was preached at Claremont Chapel, by her pastor, to a crowded and deeply affected audience.

LETTER OF PRESIDENT EDWARDS TO A YOUNG CHRISTIAN.

The following Letter, addressed by President Edwards to a young lady at S—, Connecticut, at the time of the general revival in New England in 1741, is extracted from the Memoir of Edwards, lately published by Mr. Dwight, of the United States. We hardly need say, that it is worthy the attention of all professing Christians—especially those in early life.

MY DEAR YOUNG FRIEND,
As you desired me to send you, in writing, some directions how to conduct yourself in your Christian course, I would now answer your request. The sweet remembrance

of the great things I have lately seen at S—, inclines me to do any thing in my power, to contribute to the spiritual joy and prosperity of God's people there.

1. I would advise you to keep

up as great a strife and earnestness in religion, as if you knew yourself to be in a state of nature, and were seeking conversion. We advise persons under conviction, to be earnest and violent for the kingdom of heaven; but when they have attained to conversion, they ought not to be the less watchful, laborious, and earnest in the whole work of religion, but the more so; for they are under infinitely greater obligations. For want of this, many persons, in a few months after their conversion, have begun to lose their sweet and lively sense of spiritual things, and to grow cold and dark, and have "pierced themselves through with many sorrows;" whereas, if they had done as the apostle did, (Phil. iii. 12—14,) their path would have been "as the shining light, that shines more and more unto the perfect day."

2. Do not leave off seeking, striving, and praying for the very same things that we exhort unconverted persons to strive for, and a degree of which you have had already in conversion. Pray that your eyes may be opened, that you may receive sight, that you may know yourself, and be brought to God's footstool, and that you may see the glory of God and Christ, and may be raised from the dead, and have the love of Christ shed abroad in your heart. Those who have most of these things, have need still to pray for them; for there is so much blindness and hardness, pride and death remaining, that they still need to have that work of God wrought upon them, further to enlighten and enliven them, that shall be bringing them out of darkness into God's marvellous light, and be a kind of new conversion and resurrection from the dead. There are very few requests that are proper for an impenitent man, that are not also,

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in some sense, proper for the godly.

3. When you hear a sermon, hear for yourself. Though what is spoken may be more especially directed to the unconverted, or to those that, in other respects, are in different circumstances from yourself; yet, let the chief intent of your mind be to consider, "In what respect is this applicable to me? and what improvement ought I to make of this, for my own soul's good?"

4. Though God has forgiven and forgotten your past sins, yet do not forget them yourself: often remember, what a wretched bondslave you were in the land of Egypt. Often bring to mind your particular acts of sin before conversion; as the blessed apostle Paul is often mentioning his old blaspheming, persecuting spirit, and his injuriousness to the renewed: humbling his heart, and acknowledging that he was "the least of the apostles," and not worthy to "be called an apostle," and the "least of all saints," and the "chief of sinners;" and be often confessing your old sins to God, and let that text be often in your mind, (Ezek. xvi. 63,) "that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

5. Remember, that you have more cause, on some accounts, a thousand times, to lament and humble yourself for sins that have been committed since conversion, than before, because of the infinitely greater obligations that are upon you to live to God, and to look upon the faithfulness of Christ in unchangeably continuing his loving-kindness, notwithstanding all your great unworthiness since your conversion.

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6. Be always greatly abased for your remaining sin, and never think that you lie low enough for it; but yet be not discouraged or disheartened by it; for, though we are exceeding sinful, yet we have an Advocate with the Father, Jesus Christ the righteous; the preciousness of whose blood, the merit of whose righteousness, and the greatness of whose love and faithfulness, infinitely overtop the highest mountain of our sins.

7. When you engage in the duty of prayer, or come to the Lord's Supper, or attend any other duty of divine worship, come to Christ as Mary Magdalen* did; (Luke vii. 37, 38;) come, and cast yourself at his feet, and kiss them, and pour forth upon him the sweet perfumed ointment of divine love, out of a pure and broken heart, as she poured the precious ointment out of her pure broken alabaster box.

8. Remember, that pride is the worst viper that is in the heart, the greatest disturber of the soul's peace, and of sweet communion with Christ; it was the first sin committed, and lies lowest in the foundation of Satan's whole building, and is with the greatest difficulty rooted out, and is the most hidden, secret, and deceitful of all lusts, and often creeps insensibly into the midst of religion, even, sometimes, under the disguise of humility itself.

9. That you pass a correct judgment concerning yourself, always look upon those as the best discoveries, and the best comforts, that have most of these two effects; those that make you least and lowest, and most like a child; and those that most engage and fix your heart, in a full and firm dis-

position to deny yourself for God, and to spend and be spent for him.

10. If at any time you fall into doubts about the state of your soul, in dark and dull frames of mind, it is proper to review your past experience; but do not consume too much time and strength in this way: rather apply yourself, with all your might, to an earnest pursuit after renewed experience, new light, and new lively acts of faith and love. One new discovery of the glory of Christ's face, will do more toward scattering clouds of darkness in one minute, than examining old experience, by the best marks that can be given, through a whole year.

11. When the exercise of grace is low, and corruption prevails, and by that means fear prevails; do not desire to have fear cast out any other way, than by the reviving and prevailing of love in the heart: by this, fear will be effectually expelled, as darkness in a room vanishes away when the pleasant beams of the sun are let into it.

12. When you counsel and warn others, do it earnestly, and affectionately, and thoroughly; and when you are speaking to your equals, let your warnings be intermixed with expressions of your sense of your own unworthiness, and of the sovereign grace that makes you differ.

13. If you would set up religious meetings of young women by yourselves, to be attended once in a while, besides the other meetings that you attend, I should think it would be very proper and profitable.

14. Under special difficulties, or when in great need of, or great longings after, any particular mercy for yourself or others, set apart a day for secret prayer and fasting by yourself alone; and let the day

* This is a very common mistake. The woman here mentioned was not Mary Magdalen.

be spent, not only in petitions for the mercies you desire, but in searching your heart, and in looking over your past life, and confessing your sins before God, not as is wont to be done in public prayer, but by a very particular rehearsal, before God, of the sins of your past life, from your childhood hitherto, before and after conversion, with the circumstances and aggravations attending them, spreading all the abominations of your heart, very particularly, and as fully as possible before him.

15. Do not let the adversaries of the cross have occasion to reproach religion on your account. How holily should the children of God, the redeemed and the beloved of the Son of God, behave themselves. Therefore, "walk as children of the light, and of the day," and "adorn the doctrine of God your Saviour;" and especially,

abound in what are called the Christian virtues, and make you like the Lamb of God: be meek and lowly of heart, and full of pure, heavenly, and humble love to all; abound in deeds of love to others, and self-denial for others; and let there be in you a disposition to account others better than yourself.

16. In all your course, walk with God, and follow Christ, as a little, poor, helpless child, taking hold of Christ's hand, keeping your eye on the marks of the wounds in his hand and side, whence came the blood that cleanses you from sin, and hiding your nakedness under the skirt of the white shining robes of his righteousness.

17. Pray much for the ministers and the church of God; especially that he would carry on his glorious work which he has now begun, till the world shall be full of his glory.

ON SOCIAL PRAYER.

Helping together by prayer.—2 Cor. i. 11.

IN the verse immediately preceding, the Apostle bears testimony to the power and goodness of God towards his brethren and himself in their past trials and dangers;—"who delivered us from so great a death:" he records his present protecting, sustaining, and providing care;—"and doth deliver:" and then he expresses his confident reliance on the same almighty Defender, as their shield and succour in all future perils;—"in whom we trust that he will yet deliver." Yet in the very next sentence, of which the text forms a part, he proceeds to solicit of the Corinthians the aid of their prayers:—thus teaching us how far his confidence was from presumption; how inseparable he regarded the connection to be between the promised bless-

ing and supplication for the bestowal of it; and how great a value he put on prayer, when he who was "not a whit behind the very chiefest of the Apostles," entreated the help of the prayers of even the least member in the Corinthian church. "You also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf."

In these words is prescribed the duty of social prayer; a duty of so great importance as to be inseparably connected, in the divine economy, with the prosperity of Christ's church and the coming of his kingdom. This is fully acknowledged by the great body of evangelical professors; and yet

to a most lamentable degree is this duty neglected by the majority of them, so that their open disregard of what they allow to be so important may justly be regarded as one of the most unfavourable signs of the times in the christian church. It is therefore earnestly entreated of every devout person who sees and mourns over this state of things, to make it the subject of his daily distinct and particular intercession with God, that he would largely pour out "the spirit of grace and supplication" on all christian people, and that he would be pleased to bless the endeavours of his servants (and the humble effort now made in this paper) to stir up the minds of the faithful to a more solemn, penitent, and prayerful consideration of the subject.

It is proposed, first, to explain the duty which the Apostle here prescribes; and, secondly, to point out the way in which it may be best performed.

1. *The duty enjoined—social prayer.*

Concerning which may be noticed,

i. *Some things presupposed in order to this duty.* Two especially may be mentioned,

1. That the persons addressed have the *spirit of prayer*. This is evidently taken for granted. The Apostle would not in such terms have addressed prayerless unconverted sinners. The persons whom he here exhorts are the same whom, in his first epistle, he designates as, "sanctified in Christ Jesus, called to be saints." They were members of "the church of God at Corinth;" and no man is ever capable of real membership in God's church who is destitute of the spirit of prayer, which is essential to one of the chief of those spiritual duties by the exercise of which true membership is evidenced.—What jealous and godly care, then,

ought to be taken by pastors and deacons and members, that they do not admit into our churches unrenewed, unpraying men! By additions of such the temple may *seem* to be built; there are so many stones added, but not "*living stones*;" hence they are cold and heavy, a dead weight; hindering the free circulation of life through the building, and preparing it for disruption and scattering, on the coming of the first storm.

2. That the persons addressed have the *gift of prayer*. The duty of social prayer is here enjoined on all without exception, and therefore it is supposed that all are able to perform it. That the Corinthians were able, and eminently so, is evident by the expressions of the Apostle in the first epistle; "Ye are enriched by him in all utterance,—so that ye come behind in no gift." But what if, in the present day, there are Christians without this gift; are they, on that account, to be excluded from the fellowship of the church? By no means; if by other signs they give satisfactory evidence that they are made alive unto God; because it is not the gift but the *spirit of prayer* that entitles to membership. But it must ever be "for a lamentation," that any who appear to be "born of God" should be wanting in this excellent gift, which was ever characteristic of the first Christians, who are described as being "able to edify one another."

Let such mourn their deficiency, and seriously inquire, before God, whence it arises. If they have received "the spirit of life," *why* cannot they pray in the assembly of the church? Is natural timidity the cause? They know who hath said, "My strength is made perfect in weakness." Do they object, with Moses, "I am slow of speech and of a slow tongue?" Let them hear the Lord's answer,

"I will be with thy mouth, and teach thee what thou shalt say:" yea, let them hear the promise of the Lord Christ, "I will give you a mouth and wisdom." Is not their backwardness sometimes occasioned by unbelief in such promises, together with that "fear of man which brings a snare," leading them to magnify their fellow creatures, being unduly anxious to avoid their censure or to gain their approval? This is that of which the prophet Jeremiah is warned by God; "Be not afraid of their faces, lest I confound thee before them." (Jer. i. 17.)

ii. *What things, relative to this duty, are here enjoined; either expressly or by implication.*

1. That the church should meet for prayer. They are to pray "together," therefore they must "come together into one place;" and, at a stated time, that which shall best suit the majority. And at such a time, they should come together for the express purpose of prayer; for prayer is the principal object of their meeting. Thus they give open testimony of their sense of the worth of prayer, and of those blessings which they seek by prayer; and of their dependance upon God for them, whom they approach through "his dear Son," as the hearer and answerer of prayer. Thus they will bear the genuine mark of God's true people, who are a *praying* people; and they will be distinguished from the "mixed multitude" of mere hearers, who are wont to say, when there is no preaching, "It is only a prayer meeting."—From the awful contempt of prayer indicated by such language, from even the least possible degree of it, how fervently will spiritual and humble souls, who meet to pray together, desire ever to be preserved!

2. That in the prayers of the church particular reference should

be made to the ministry of the word. "Ye also helping together by prayer *for us*." They who meet for prayer should always bear in mind how intimately their own spiritual good and the church's prosperity are connected with the ministry of the word; for then especially will the truth preached be "spirit and life" to *their* souls, when the soul of the minister is quickened anew by living influence, and his lips touched with a live coal from off the altar of the Lord. Therefore they should pray that his "soul may be in health and prosper," that so he may be "a vessel unto honour, sanctified and meet for the Master's use." How often does the Apostle repeat the exhortation, "Pray for us." He exhorts the christian brethren to pray that he may be favoured in his preaching with liberty and energy; saying, "and for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel,—that therein I may speak boldly, as I ought to speak." Again, he exhorts them to pray for the success of his labours; "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified."

Oh happy minister, whose spirit is thus enlivened, and whose preaching is thus blessed in answer to the supplications of his praying flock! And happy people, thus gifted with the spirit of prayer, and thus enriched with returns of blessing from the Lord! A people who so pray together do indeed "*help*;" instrumentally, they are their minister's chief aid, his best support, holding up his hands, encouraging, inspiring, and comforting his soul.

3. That their prayers should be offered in believing expectation. From the Apostle's words—"that for the gift bestowed upon us by

the means of many persons"—it is plain that he confidently expected that the blessing sought would be obtained in answer to their united petitions. If it be asked, On what ground he was warranted to indulge so confident a persuasion? It is replied, On the sure promise of the Saviour, who saith, "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them by my Father who is in heaven: for where two or three are gathered together in my name, there am I in the midst of them." This is a promise which may well be called "exceeding great and precious." Faith in it, in time of prayer, rouses the soul to open wide the mouth of desire, to plead with ardour, and to look for a return of blessing. And this looking for the answer, this expectation of blessing, will be strong in proportion to the simplicity of faith in the promise. This simple faith it is which is the ground of that "effectual, fervent prayer that availeth much;" which availeth much when offered by even one righteous man; how much more then when offered by several, by many, who "agree as touching any thing that they shall ask." What "showers of blessings" would come down, were all in our churches to meet constantly in such a spirit and with such prayer! Ah, Lord God! "When shall it once be?"

4. That in all their intercessions there should be an ultimate aim to the Divine glory. While on his own account and on that of his brethren, the Apostle desired the "help" of the Corinthians' prayers for the blessing sought, he had yet a further and higher end in view—the honour of God, to whom, "for the gift bestowed upon them by the means of many persons, thanks might be given by many on their behalf." He knew how it was wait-

ten, "Whoso offereth praise glorifieth me," and he longed for deliverance, support, and success, not only nor so much for his own comfort, as that God therein, by the grateful praises of his admiring, adoring people, might receive "the glory due unto his name." (See 2 Cor. iv. 15.) This is eminently instructive and admonitory to the praying church, whose approaches to God are often too much characterized by the tone of complaint, and too exclusively taken up in petition. For the avoidance of this at such seasons, it should be endeavoured to keep ever in remembrance that God is especially glorified by praise. If this seem difficult to the tried and sorrowful, let them labour after deep and heart-affecting impressions of that truth—"It is of the Lord's mercies that we are not consumed." Then, whatever their burden or the burden of the church be, they will find, even in "the depths," abundant matter for thankful acknowledgment. But, more than this, the praying should watch for the mercies of the Lord, being quick-sighted to discover and swift of tongue to proclaim them, both charging it on their souls "not to forget any of his benefits," and calling on "all that is within them to bless his holy name." Particularly should they notice, giving thanks with joy, any spiritual "gift bestowed" on their pastor, or on ministers, or on the church in general, in evident and remarkable answer to prayer. In the meanwhile, let them lament before God that they have seen so few signal answers to prayer; confessing that they have been straightened by unbelief and coldness of heart, while they have neglected suitably to acknowledge the favours which they have received, and to be stirred up by them to the fervent desire and prayer for "greater things than these." In this way,

let it be hoped, that prayer-meetings will more often be praise-meetings also, to the glory of God, "the God of all grace and consolation."

It is worthy of special observation, that the Apostle speaks of "many persons" among the christian Corinthians who would meet for prayer and thanksgiving. Alas! how painful the contrast between those "many," and the comparative few that in these days attend the ordinary meetings for prayer. Of even the members of the church, there is commonly a decided minority. To some it might be said, "Ye did run well, what did hinder you?"—Some, no doubt, are so peculiarly circumstanced, as to be lawfully prevented from a constant or even frequent attendance. But, surely, this cannot be pleaded of the most. No, with regard to this also, that proverb, founded on the common experience, is still true, "Where there is a will, there is a way." And, blessed be God, in almost all our churches there are to be found some, who in the midst of numerous and pressing duties, and even daily labour of the hands, verify it by the frequency, if not constancy, of their attendance.—But what shall be said of them, who find not the way *because they have not the will*? Have they indeed no heart for social prayer? What, then, can be the state of their souls before God? Oh that a godly fear as to their condition might lead them to humiliation, to a lamenting after the Lord, a crying out for life to come on their slumbering souls, and to a return into the assemblies of the church, believing that Christ, according to his promise, is "in the midst of them."

II. *The way in which it may most profitably be performed.*

Some, when admonished of their neglect of the duty and privilege of social prayer, have alleged, for

their excuse, that they have not found such meetings edifying, particularly because of the *length* to which those who pray commonly extend their prayers. In reference to this objection, it may be remarked, that the more spiritually-minded Christians are, the less disposed they will be either to discover or to make objections. Spiritual-mindedness is that blessed state of soul which draws nourishment from prayers which do but weary them who are low in grace: like the bee that can gather honey even from a weed. Premising this, it is freely allowed that it should be the aim and fervent endeavour of those brethren who engage in prayer at the meetings of the church so to perform that great duty and blessed privilege, as not only not to hinder, but greatly to promote the edification of the faithful. For the help of all who are thus minded the following rules are drawn up, and earnestly and affectionately recommended to their adoption.

DIRECTIONS FOR THOSE WHO ENGAGE IN SOCIAL PRAYER.

1. Be "persuaded in your own mind," that long prayers are almost ever followed by injurious effects;—that they often weary the pious, who have the common infirmities of human nature; and that they prejudice the minds of the unconverted. Our Lord reprobates the "long prayers" of the Pharisees. (Matt. xxiii. 14.) After a short prayer, offered with life, we usually feel refreshed; after a long prayer, often more heavy than before. They who *join* are more conscious of the lapse of time than they who *engage*.

2. Keep always in view the model, perfect as far as it goes, of the *Lord's prayer*; in which Divine Wisdom has given us a specimen of petitions for the most important things, few in number, and ex-

pressed in the plainest and fewest possible words.

3. Beware of the common error of beginning with high-sounding expressions, that seem like complimenting that GREAT BEING who "is a Spirit," and who simply calls himself "I am." Let your appellations of God be scriptural and few. Ponder Eccl. v. 1, 2.

4. But—the most effectual method of ensuring a short prayer is to *begin* nearly where the wordy and tedious offerers of prayer leave off.—For example; *they* commonly put off the petition for the coming of Christ's kingdom till the close; do *you* follow the example of the Saviour, and *begin* with it, or introduce it quickly. Let this be especially attended to at *missionary* prayer-meetings. So at all other meetings for *special* prayer, keep in view from beginning to end that particular blessing which you are met to implore.

5. Aim to be comprehensive, but be not anxious to include *every thing*: this is vain; you *cannot* do it. Ordinarily be contented to ask for the principal blessings; and always remember that the gift of the Holy Spirit includes in it "all good things." When others are to follow you in prayer, it is most proper and *desirable* that some things

should be left unnoticed by you, which they may make the subject of their petitions. Better several short prayers than a few long ones; the exercise of a variety of gifts, prevents formality, and gives life and animation to meetings for prayer.

6. Above all things seek from God the *spirit* of prayer. The greater measure you have of this, the more you will perceive the vanity of many words. Fluency of speech is no proof of the spirit of prayer. Where there is a quick imagination and lively natural feelings, there may be great readiness of expression without any "praying in the Holy Spirit," whose true influence may be present when the desires of the soul "cannot be uttered." (Rom. viii. 26.) Hence there may be long praying and no real prayer, and there may be short praying and all real prayer.

7. *Persevere* in your endeavours to acquire the good and edifying ability to offer short prayers. Be not discouraged if you do not at once succeed. To break through old habits requires a *repetition of efforts*. Perseverance, through the help of God, will certainly be successful.

Colchester.

H. M.

NOTES OF A STUDENT.

No. 3.—THE GREAT YEAR. FROM the remotest antiquity we are told by the ancient writers, there remained among the Oriental nations, especially among the Chaldeans, an opinion that after the revolution of a certain period, there would be a complete restoration of the world to primeval felicity and innocence. This period consisted of many centuries, and was therefore denominated the Great Year. Its termination was

regarded as pregnant with the introduction and re-establishment of the Saturnian reign. In entertaining thus the notion that the first happy age would return at the termination of the Annus Maximus, (in whatever obscurity the cycle as to its commencement or duration may now be involved,) it is certain, that the Eastern nations were possessed of some knowledge, and had a strong expectation of a promised deliverer.

Nor does it appear easy, as a writer has observed, with reference to the Chaldeans, to assign any plausible reason for the bride that was prepared, and the nuptial bed which was decked at the top of the great temple of Belus, in Babylon, if in so extraordinary a custom no allusion were preserved to the promise which was given of a deliverer through the seed of the woman.

A similar cycle was observed by the Egyptians and Persians. The Aunces Maximus of the Egyptians, however, differed from that of any other Eastern nation, in having its beginning determined by the rising of a star, to which they gave the name of Sothis, or Thoth. Hence, Porphyry remarks, "the rising of Sothis is their new year's day, ruling the nativity of the world." (*de Antr. Nymph.*) In the hieroglyphics of Egypt, the Supreme Being was denoted by a star; and we read in the prophecy of Amos, of the "star of your God," a material image, a star hieroglyphically representing him. Guided by this clue, the rising of the star Sothis, poetically expresses the manifestation of a divine personage introducing the great age of renovation. It is a curious coincidence, that Balaam celebrates the commencement of an era known in Scripture, as the "latter days," by a similar appearance.

"I shall see him, but not now,
I shall behold him, but not near,
A star shall proceed out of Jacob."

Origen, and most of the early interpreters, understood this prophecy in the letter, as referring to the star which appeared to the wise men; but the precision of modern criticism leads us to reject this exposition, and to regard the prophet as introducing a metaphor, or hieroglyphic, expressive of the character of the personage he ex-

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pected. We refer, then, the "*annus maximus*" of oriental superstition, and the "*magnus seclorum ordo*" of Virgil, to the "last days" celebrated in the Hebrew prophecy; and the star hailed by the Mesopotamian diviner, when he uttered his mystic speech, and the Sothis of the Egyptian literati point us to the "root and offspring of David, the bright and morning star" of the Christian revelation.

No. 4. — WRITING INSTRUMENTS.

"Graven with an iron pen."

Job xix. 24.

The substances anciently used in the composition of books, were of such different qualities, that a variety of instruments were necessary, to inscribe writings upon them. The material, according to its flexibility or tenacity, required an instrument of a similar temper. In writing upon the more unyielding substances; as tablets of brass, iron, and wood; the graphium or style, was generally employed. This was a metal instrument, finely pointed at one end, to trace the inscription; and broad and smooth at the other, to obliterate any miswritten sentence. The writer could thus correct what he disliked and yet no erasure be visible; and he could write afresh upon the same place as often as he pleased. This gave rise to that advice of Horace, of turning the style and blotting out often.

Sæpe stylum veritas iteram quæ digna legi sint Scripturus.

The ancient styles were of iron, brass, silver, and sometimes of gold. Job makes mention of a graphium, "a pen of iron, upon lead." In Jeremiah we also read, "The sin of Judah is written with a pen of iron, and with a point of

Y y

a diamond."* Becoming, however, diverted from its original use, and employed as a weapon in private assassinations and public broils, the iron graphium was prohibited among the Romans. Many instances are upon record of the fatal use of the style. When Cæsar was assailed in the senate, he succeeded in piercing the arm of one of the conspirators with his style, before he fell: "*Cæsar Cassii brachium graphio trajecit.*"† A Roman senator was massacred by the people with their styles, at the instigation of Caligula. The Emperor Claudius was so apprehensive of assassination, at the hands of the *Librarii*, that their styles were taken from them previous to their admission into his presence. The story of Cassianus the Christian schoolmaster, who was given up by Julian to the rage of his pupils, and murdered by them with their styles, is well known. Owing to this, the metal graphium came into disuse; and instruments composed of wood, bone, or ivory, were employed.

Parchment and paper books, were at first written with a calamus, or reed. Asia Minor, the banks of the Nile, and the vallies of Armenia, plentifully supplied the Levant markets with this article. The prophet observes with reference to Tyre, "bright iron, cassia, and calamus, were in thy market."‡ Writing-reeds were frequently employed by the co-

pyists, even after quills had come into use. The desks of the monastic establishments retained them for the execution of text and large hand. Reuchlin, the distinguished Hebraist of the fifteenth century—obliged to fly from his native country—was supplied with reeds in his exile, by a friend, of which he sent three to Erasmus as a valuable present.

Hair-pencils were frequently employed by writers in ornamenting their productions. Many MSS. executed between the decline of the Roman empire and the invention of printing, abound with large and curiously wrought capitals, which are pencil drawings.

Quills were certainly used at a very early period, for the purpose of writing, though not generally until modern times. "The instruments necessary for a scribe," says St. Isidore, "are the reed and the pen." The quill was then in use at the commencement of the seventh century, at which period the saint flourished. At this era, our own Saxon Aldhelm, composed a short poem on a writing pen. So scarce, however, were they in the fifteenth, that the Venetian literati complained of being almost destitute. A monk of Venice, at this period sent a bunch of quills to his brother, with the following note: "They are not the best, but such as I received in a present. Show the whole bunch to our friend Nicholas, that he may select a quill, for these articles are indeed scarcer in this city than at Florence."

* Jer. xvii. 1.

† Suet. c. 82.

‡ Ezek. xxvii. 19.

ON THE FACILITIES POSSESSED BY CONGREGATIONAL CHURCHES TO DIFFUSE CHRISTIAN INSTRUCTION.

To the Editors.—I AM anxious that those, who, like myself, are members of a Congregational church, from a conviction that its

model is discoverable in the Scriptures, should be enabled to evince the divine origin of our peculiar tenets, by proving their intimate

connection with all "holy conversation and godliness." I take the liberty, therefore, of addressing you on a subject, in which, I imagine, our denominational prosperity to be deeply involved. I allude to the prevalence of institutions called Christian Instruction Societies. London seems to have the honour of originating them. They have been adopted by the Congregational churches in this town. Their identity with Congregationalism is here very striking. It was at first the wish of many, (and I rank myself with the number) to graft upon them a stipendiary agency. The attempt has failed. Members of Independent churches of both sexes, of all ages, and in the most diversified circumstances of life, have voluntarily surrendered a portion of their time to the work; and one remarkable feature has hitherto characterised the Institution, viz. a jealousy of *stipendiary* agency. Have we not here something like a practical illustration of the scriptural origin of Congregationalism? In making these remarks I disclaim all intention of subserving a *Sectarian* spirit. My object is to obtain for the subject the attention of intelligent and zealous Congregationalists, and to bespeak the dedication of a portion, however small, of our journal, to the interests of this Institution, as one in which is involved, in no inconsiderable degree, the success and vindication of our too lightly esteemed principles. Do not we profess to have associated as the servants of Christ, not only to enjoy the privileges of church fellowship, but to extend those privileges to others? But in our zeal to convert the heathen to the faith, have we not neglected the perishing multitudes around us? Until a very recent period, might it not

have been inferred that we had made every effort to gather our own countrymen into the fold of Christ, but that every attempt having failed, we had been driven to the necessity of devoting almost our exclusive attention to the spiritual wants of the heathen? Is there any scriptural warrant for such a procedure? Do not innumerable passages of Holy Writ sanction and demand the most strenuous efforts to evangelize the neighbourhood in which we live? Ought we not to "go into the highways and hedges, and compel them to come in?" Is not the legitimate influence of divine truth on the mind of its subject, to dispose him to invite those immediately around him, to "come and take of the water of life freely?" And are not the Christian Instruction Societies admirably adapted, to furnish the most efficient channels for this final invitation to a lost world?

I rejoice in the abundant evidence afforded by the pages of your valued Miscellany, that our Congregational friends are becoming properly alive to the advantages, which will assuredly result from our not only *being*, but *knowing*, that we are "one body." May I, however, be allowed to suggest the importance of keeping distinctly and prominently in view, the objects for which alone the projected Union is desirable? May I suggest, that ends, such as those contemplated by Christian Instruction Societies, have the first claim upon us, either in our collective or individual capacity? With others, I regret, that a publication devoted to the interests of these Institutions, has been abandoned. I trust, however, that the subject will be taken up by yourselves, and that you will secure for it that advocacy it so justly deserves. I shall be extremely glad

to furnish you, from time to time, with such particulars, as come under my own notice, as a member of one these Associations.

A MEMBER OF A
CONGREGATIONAL CHURCH.
Manchester.

We are obliged to our correspondent for his useful hint, of which we shall avail ourselves in an early number, and shall be happy to receive his proffered assistance.
Editors.

CRITICISM ON JOHN IV. 1.

To the Editors.—I PERCEIVE, in your last number, a reply to your querist on John iv. 1; but as the remarks which I had prepared in reply differ, in some respects, from those of your correspondent, I venture to forward them for insertion in your valuable pages.

I believe, that the report which the Pharisees heard respecting the greater success attending the ministry of Christ than that of John, was not exaggerated, but was strictly and literally true: for,

1st. If it had not been a fact, that greater numbers had attached themselves to the ministry of the Saviour than to that of John, the evangelist would assuredly have contradicted the report. The fidelity of the inspired writers is beyond all question. They never exaggerate. They state facts and events with simplicity and accuracy. The truth, and the truth only, was the object of their solicitude. If the report had been unfounded, John the Evangelist would have denied it, in order that no mistake might be entertained respecting the relative degrees of success which was attending the ministry of John and the Saviour.

2d. The jealousy evinced and expressed by the Baptist's followers at the success of the Saviour, appears to confirm the truth of the report. John and Christ were preaching and baptising contemporaneously in the vicinity of each other. John iii. 22, 23. The disciples of each appear to have occasionally met

and freely conversed on the doctrines, character, and claims of their respective masters. A controversy at length arose among them respecting the nature and necessity of the symbolical washing practised by their teachers. The disciples of John, wondering at the numbers who were flocking to Christ, proceed to Enon to inform their master, and exclaim with evident emotion and alarm for the popularity of the Baptist, "All men come to him!" This announcement excites no surprise or envy in the breast of John, but with a noble spirit of disinterestedness, he replies, "He must increase, but I must decrease." This declaration of John, viewed as a comment on the words of his disciples, appears conclusive as to the truth of the report which had reached the ears of the Pharisees.

3d. The circulation of this report induced the Saviour to leave Judea and proceed to Galilee.

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John, he left Judea and departed into Galilee."

His departure from the place appears to confirm the truth of the report. No efforts were made to contradict it. The Saviour no where intimates his dissatisfaction with the rumour; which, if untrue, his ingenuous mind would instantly have felt. But he silently retires from the land of Judea, leaving the full impression on the public mind

of his undoubted and amazing success.

Four reasons may be assigned for his leaving Judea, on the circulation of this report, and which serve to confirm its truth.

First. The modesty and humility of the Saviour's character induced him at all times to shun unnecessary exposure to public observation and applause. There were occasions, during his life, which required his public appearance and the partial displays of his ineffable majesty and invincible power. But he generally secluded himself from the popular gaze. He wished to be unseen. He desired that his works should be rather regarded with personal and adoring gratitude, than made the theme of general remark and congratulation. His public character was the fulfilment of the prediction, "He shall not cry, nor cause his voice to be heard in the streets," &c.

The report of the Saviour's prodigious success in the land of Judea would naturally excite much observation, and induce multitudes to be desirous of hearing and seeing this "greater than John the Baptist." He retires, therefore, from the eager and applauding crowds, and prosecutes his labours in more remote, but equally important scenes.

Second. The ministry of John had excited great attention. Multitudes had enrolled themselves among his disciples. Many of the scribes and Pharisees had received his baptism. He was counted by the people as a prophet. As multitudes were now crowding around the Saviour, listening to the "gracious words" that dropped from his lips, and receiving baptism at the hands of his disciples, surprise would be undoubtedly awakened in the minds of the Pharisees. They would enquire who this po-

pular teacher could be? They might suspect that there was some rivalry or opposition between the respective teachers. Party opinion might arise among the multitudes, and thus John might sink in the estimation of many by whom he had been deservedly esteemed. To remove all grounds of supposition as to any possible collision between John and himself, the Saviour retires from Judea, and leaves his forerunner to enjoy the popularity which his extraordinary character had justly merited.

The generosity and disinterestedness of the Saviour's character transcend all praise. In these attributes of his character, John bore no indistinct resemblance to his divine Lord and Master. There was no feeling of rivalry or jealousy between them. They mutually rejoiced in the success which each obtained; assured that their separate, though not dissimilar, efforts would issue in the greater enlargement of the kingdom of truth and righteousness on the earth. A noble and divine example! worthy of the closest imitation by all the teachers of Christianity of every sect and denomination.

Third.—The departure of Christ into Galilee, on occasion of this public report of Christ's success, appears to have been designed for the more extensive diffusion of divine truth. The ministry of John was confined to Judea; that of Christ was to be extended over Canaan.

Great success having attended the Redeemer's ministry in Judea, he returns to Galilee. The predictions of Scripture required that he should labour there. The character of its inhabitants, proverbially the most abandoned in Palestine, rendered his ministry there both necessary and important, and

the proximity of Galilee to surrounding heathen nations, rendered it an important sphere of operation, as thence by a variety of means and agencies, the Gospel might be diffused through the most renowned countries of the earth.

"The principal inhabitants of Galilee," observes Archdeacon Townsend, in his *Chronological Arrangement of the New Testament*, "in addition to the native Jews, were Phœnicians, Arabians, and Egyptians. The principal sea-ports of Palestine (excepting Joppa) were in Galilee. The mixed population was partly stationed there to communicate, by means of commerce, with their more distant countrymen: and it cannot be supposed that they would uniformly remain silent respecting the divine stranger who began to appear among them. The Jews, when they visited Jerusalem at the festival, would communicate to their countrymen, that God had visited his people. The Arabians would disperse the intelligence to the East of Palestine. The Egyptians would send the glad tidings to the Southern world. The Phœnicians would carry the intelligence to the West; and in this manner the day-spring from on high would gently dawn on the illumined earth."

Fourth. — Another reason for his withdrawing to Galilee, would probably be, that he might prosecute his benevolent labours with less opposition than he could possibly expect to do in Judea. His time was short. He must work while it was called to-day. It was needful that no delay should take place, Galilee, being remote from Jerusalem, the seat of Jewish authority and power, presented the most suitable field of labour. Thither he returned, at the very moment when from his success he might be in danger of giving umbrage to the accredited teachers of the Jewish people, and where he would be less liable to those interruptions which would have defeated the object of his mission, and prevented the fulfilment of some interesting prediction in the divine word.

These considerations appear to confirm the position advanced, that report circulated in Judea, that the success of the ministry of Christ was greater than that of his servant John, was undoubtedly true. Of the character and extent of that success, I have a few observations to make, but shall reserve them to a future number.

R. A.

Dedham.

CORRESPONDENCE RELATING TO THE Q. Q. FAMILY.

IT has not been usual with us to insert observations upon our articles of Review; indeed the inconvenience of such a practice must be sufficiently obvious. — The following communications, however, are from individuals we so highly esteem, that we are constrained to insert them, especially as they relate to some personal allusions in the first Review of our last number, which require a little explanation.

"*To the Editors.* — I earnestly hope that when the law passes to which your Reviewer of last month alludes, enacting that every anonymous book shall have the author's name affixed to it, another decision may enjoin (what may we not expect from a regenerated Commons House of Parliament!) that no Reviewer shall henceforward be allowed, in putting forth any manner of pleasantry,

pun, play upon words, quirk, quibble, riddle, enigma, dark-saying, or witticism, whatsoever, to exceed the limits of ONE HUNDRED AND TEN LINES. And I think the preamble of the said much-to-be-desired bill might show 'That divers of his Majesty's good subjects have in time past received great damage in their faculties by the endeavour to sustain their attention in following such excessively lengthened witticisms from beginning to end—an endeavour highly perilous to common understandings; and that moreover, in cases not a few, these elongated or wire-drawn enigmatical ironies have been swallowed whole and entire by unsuspecting readers, as plain verities, to the great injury and severe mortification of the persons so abused.'

"Had any such salutary enactment been in force, I should certainly have pursued your Reviewer with the utmost severity of the law, inasmuch as I find that his inimitable play upon the words *Quis* and *Quid* has failed to penetrate the understandings of several of my friends, whom I cannot admit to be singularly obtuse in mental faculty, and that the said columns of erudite and brilliant irony have been taken as a grave assertion of what the Reviewer never meant to affirm, and well knows not to be a fact. It is, therefore, gentlemen, my humble, and I hope reasonable request, that you will permit me, by the insertion of this letter in some obscure corner of your next number, to inform those of your readers who may need the information, that the Reviewer's joke is from the beginning to the end—*only A JOKE!*

"I moreover beg to remind your Reviewer, that, though from an accidental association, the shaft of his wit may graze certain individuals, and may fix upon them an

utterly unfounded imputation, of having attacked modern fanaticism, his sweeping pleasantry brings under the same suspicion the most numerous and widely extended family in the realm, among whom there may be individuals less meek and forgiving than myself. Does he forget, gentlemen, that the powerful clan he has ventured to trifle with boasts of the Quisquises, of whom some, and great folks too, are to be found in every country, city, town, and hamlet of the three kingdoms? I will not mention the Quâquâs (an unsettled branch of our family,) nor the Quoques (too much addicted to assentation,) nor other of our cousins, more or less illustrious, but will, in a word, warn him as a friend (*quamvis qui queribundus quoque*) henceforward to let the Q. Q.'s alone, lest he should find that, *which way soever* he turns, *whosoever* he meets is his enemy. I am, gentlemen, your obedient servant, and

ONE OF THE Q. Q.'s."

We handed over the above letter to our Reviewer, and he thus replies:

"The Reviewer of Modern Fanaticism Unveiled, without making oath, saith—that he had actually heard the book attributed as he described—that, as the beginning of a review is sometimes as bad as the beginning of a letter, he availed himself of the circumstance for his introductory observations—that, though he *never designed to confirm such an impression*, yet he must confess to something like *malice prepense*, in the wire-drawing of his remarks, thinking that he might innocently tease his readers a little, *as he intended in the end to show them their mistake*;—that, moreover, he had no idea that he could have robbed his readers of their wits so completely as seems to have been the case; he con-

fesses, that when he read what he had written, he thought the 'joke' dull, but he suffered it to pass, as dullness is rather a novelty in the 'Congregational'; he regrets that he should have been misunderstood, and is sorry that, for the sake of country readers, he did not imitate the painter, who warned people of what he had done, by writing over his performance—'This is A HORSE !' "

The following candid explanation, from the pen of the gifted author of "Modern Enthusiasm Unveiled," will, we doubt not, be read with pleasure by our readers.

"To the Editors.—Will you favour me by the insertion of these few lines in your next Magazine, in reference to the critique on my little work, "Modern Fanaticism Unveiled," which appears in your Review department of this month? The writer of that article has been led into a mistake, for which I hold myself in great measure responsible, and which, in justice to the accuracy of the statements in question, I think it proper to rectify. Your very amusing and judicious reviewer has taken it for granted that the passage pp. 107, 108, in the chapter on miracles, is intended to represent *Miss Fancourt's case*. I beg to state, that the circumstance there alluded to, occurred about twenty years ago, in the immediate vicinity of

London; and the particulars of it were related by a minister of the Gospel, whose respectable name, as well as the place where the incident happened, might be mentioned, if necessary. Candour, however, requires me to add, that when I had penned the passage in question (which was before the minutiae of Miss F.'s case appeared in print), I did suppose it not improbable, owing to the various versions of her story in daily currency, that my representation would be considered as designed to apply to that young lady. But as I did then, and do still, regard the outlines of the sketch and the arguments connected with it, as having a general bearing on all cures of that description, I did not deem it unfair or unjust to Miss Fancourt, to leave the fact to the possibility of such a construction. Having said these few words to obviate the unfavourable conclusion to which, it appears, the details of my account are liable, I take this opportunity of expressing my obligation to the reviewer (whoever he may be) for his extended notice of my publication.

"I cannot adopt the honourable designation so playfully ascribed to me, by your Reviewer, and therefore shall subscribe myself, Gentlemen, your obedient Servant,

NON QUIS SED QUID."

May 14.

A NUPTIAL WISH.

I saw two clouds at morning,
Ting'd with the rising sun;
And in the dawn they floated on,
And mingled into one;
I thought that morning cloud was blest,
It mov'd so sweetly to the west.

I saw two summer currents
Flow smoothly to their meeting,
And join their course with silent force,
In peace each other greeting;
Calm was their course thro' banks of green,
While dipping eddies play'd between.

Such be your gentle motion,
Till life's last pulse shall beat;
Like summer's beam and summer's stream,
Float on in joy, to meet
A calmer sea, where storms shall cease—
A purer sky, where all is peace.

New York Observer.

REVIEW OF BOOKS.

The Book of the Prophet Isaiah, translated from the Hebrew, with Critical and Explanatory Notes, and Practical Remarks: to which is prefixed a preliminary Dissertation on the Nature and Use of Prophecy. By the Rev. Alfred Jenour, Curate of Seaton and Harringworth, Northamptonshire. London: Seeley and Sons, 1830. 2 vols. 8vo. £1. 4s.

The Book of the Prophet Isaiah. Translated from the Hebrew Text of Van Der Hooght, by the Rev. John Jones, M. A. Precentor of Christ Church. Oxford: Parker and Rivingtons. 12mo. 5s.

CONSIDERING the space which the book of the prophet Isaiah occupies on the pages of inspiration, the variety, force, and sublimity of its imagery, the diversified and interesting nature of the subjects which it exhibits, and especially the explicit and determinate character of the numerous predictions with which it abounds respecting the Messiah and the establishment and extension of his kingdom, it cannot be matter of surprise that it should have attracted the attention, and called forth the critical and exegetical efforts of biblical scholars in a more than ordinary degree. The first attempt to elucidate the Hebrew text of the "evangelical" prophet was made by the Alexandrine translator, who, in common with those who translated most of the other books, appears to have been deficient in an extensive and grammatically accurate knowledge of language, and has, consequently, in many instances, failed in giving the true sense of the writer. He is fond of explaining tropical expressions in proper language; introduces brief explanations for the purpose of clearing up the sense; substitutes euphemisms for what he deemed

indecent and offensive terms; explains geographical names in an arbitrary manner; introduces Egyptian terms and modes of expression; and occasionally alludes to circumstances connected with his own times. His successors, Aquila, Symmachus and Theodotion, of whose translations only fragments have come down to us, are more literal—the first, indeed, often absurdly so; and afford valuable assistance in determining the original readings in passages in which the LXX. differ from the Hebrew.

The Targum of Jonathan ben Uzziel, or the Chaldee Paraphrase, which appears to have been written before the destruction of Jerusalem, though interpolated with Jewish fables, and other matters of a later date, contains a valuable Jewish exposition of this book. Notwithstanding the arbitrary character of many parts of this Exposition, in which the grammatical interpretation is abandoned, the paraphrast frequently discovers considerable philological and exegetical ability; and what is particularly worthy of notice, he explains most of those passages of the Messiah, which are thus applied by Christians.

The Syriac, Jerome's Latin, and the Arabic of Saadiah, proceed more or less on an independent principle of interpretation, whereas the old Latin version, and the Arabic of the Polyglot, with several of a more modern date, are confessedly daughters of the Septuagint.

With respect to ancient Commentaries, it is well known that Origen, Jerome, Eusebius, Didymus, Theodorus, Theodoret, Cyril,

Ephraem Syrus, and others, left larger or more condensed expositions of the prophet Isaiah; but none of them is to be compared with the translation and commentary of Jerome, from which much valuable information may be obtained. The principal Jewish works which contain elucidatory matter, are the Commentaries of Jarchi, Abenezra, Kimchi, Abarbanel, and Ben Melech. Of these, the best for philological purposes is Abenezra, whose work is throughout of a grammatical as well as a historical cast, and throws much light on the Hebrew from the Arabic, with which the author was well acquainted.

After the Reformation a whole host of commentators arose, among whom Zwinglius, Calvin, Munster, Sanctius, Grotius, De Dieu, and, still later, Seb. Schmidt, deserve particular notice. It was reserved, however, for Vitringa to constitute an epoch in the history of the interpretation of this prophet. Though it cannot be denied that he is too much addicted to the plan of Cocceius, yet, for a critical investigation of the Hebrew words, a powerful explanation of the doctrines, and amplitude of historical detail, he is unrivalled. His work is a storehouse of erudition, and though consisting of two folio tomes, will richly repay the expense at which the biblical student may be in procuring it.

About the middle of last century fresh attention was excited to our prophet by the celebrated work of Bishop Lowth, which, for elegance and poetic taste, is confessedly unequalled by any production in any of the departments of biblical literature. The version is highly wrought, and in many places very felicitous; and the critical, historical, and antiquarian notes which accompany it,

not only illustrate the poetical imagery of Isaiah, but also throw much light on the circumstances under which his predictions were delivered, and the important bearings which they possess. His preliminary dissertation is of great value, as minutely and satisfactorily proving the poetical character of the composition—a fact which, if at all admitted, was only vaguely and obscurely perceived before his time. For the examination and elucidation of such a fact the Bishop had shown himself to be highly qualified by his admirable work on the sacred poetry of the Hebrews, which had previously secured the approbation of the learned both at home and abroad.

Almost the only thing objectionable in the Translation and Notes of Lowth, is his partiality for conjectural criticism. Towards the beginning of the century, William Whiston, in his "Essay towards restoring the true Text of the Old Testament," advanced the heaviest charges against the integrity of the Hebrew Scriptures, maintaining that they had been grossly corrupted by the Jews of the second century, and that they had likewise falsified the text of the LXX., in order to evade the force of the quotations alleged by Christ and his apostles. Similar bold and unauthorised charges were brought forward by Houbigant, who, in his Hebrew Bible, with a Latin version, and notes, proposes an abundance of conjectural emendations; but which have been almost entirely rejected by biblical scholars, as uncalled for by any real exigency of the passages into which the adventurous critic would introduce them, and many of them founded in the want of a minute and accurate grammatical acquaintance with the Hebrew language. The Dis-

sertations of Dr. Kennicott, which appeared nearly about the same time, and especially his celebrated edition of the Hebrew Text, with various readings, which followed, tended in no small degree to strengthen the desire entertained by many, of seeing an emended text. So far as Bishop Lowth, aided by his friends, Archbishop Secker and Dr. Jebb, endeavoured to gratify that desire, by the collation of MSS., and the aid of the ancient versions, he deserved well of every lover of divine truth; but the moment he went beyond the boundary-line of evidence furnished by these sources, and arbitrarily altered the text on mere conjecture, or in blind deference to a particular version, he trenched on a principle, than which none is to be held more sacred and inviolable in Biblical criticism. That the changes which he thus introduced, were not only unimportant and unnecessary, but many of them attributable to a want of due attention to the minutiae of Hebrew grammar, has been ably shown by Kocher Koppe, and especially by Gesenius, in his work presently to be mentioned, in which there is scarcely an emendation proposed by the Bishop, that is not most ably proved to be unwarranted, or a difficulty in philology, which hampered or perplexed that illustrious critic, that is not accounted for on principles of sound and accurate grammatical observation.

We have been induced to make these remarks on the valuable work in question, not with a view to depreciate its merits, but to guard our readers against an unqualified acquiescence in the decisions of its author, in reference to ground which profound Hebrew critics have subsequently found to be untenable. And we have done it the rather, because in many

quarters we have heard his name appealed to, as incontestable authority for indulgence in critical conjecture.

Coeval with the efforts just described, were those of J. D. Michaelis, Dathe, and Doederlein, the first of whom went even beyond Lowth, in the temerity of conjecture which we have reprobated; and greatly contributed, in connexion with metrical versions, and Scholia published by various German authors, to keep up an interest in the literature of the Book on the Continent: an interest which received considerable accession by the copious work of the younger Rosenmüller, the second edition of which, notwithstanding the neology with which it is interspersed, forms one of the most valuable critical helps which we possess, inasmuch as it presents the student with the eclectic materials of Vitringa, the Rabbinical quotations, and the different expositions of the most celebrated Commentators, which he may be desirous of consulting on any point of difficulty.

The most classical work, however, of modern times, is the Translation of Isaiah, with a Commentary by Dr. Gesenius, Professor of Hebrew at the University of Halle. Like most of his countrymen, indeed, the author is awfully infected with the unbelieving contagion which has swept over the fertile regions of foreign divinity, and blighted almost every vestige of spirituality which they presented to the view; and, steady to his anti-supernaturalist opinions, which admit of no miraculous interference in the visible administration of the Divine government, and regard all ideas of a Divine Deliverer, and a moral redemption, as the abortions of Jewish prejudice and conceit, stretches every nerve to divest the sublime de-

scriptions which the prophet furnishes, of the character and work of the Saviour of their true spiritual import, and leaves no means unemployed in order to prove his favourite point; viz. that the last twenty-six chapters were written, not by the real, but by a Pseudo-Isaiah: a hypothesis, which had previously found abettors in Koppe, Eichhorn, De Wette and others, but which has been ably examined, and triumphantly refuted by Jahn, Hensler, Greve, and Deresser, in Germany, and recently, with equal ability and success, by Professor Lee in our own country. But while we cannot but deplore the perversity of views of which this author is the unhappy subject, and would caution our young readers against an implicit confidence in any of his statements, we are forward to acknowledge the very essential assistance which he has rendered to such as devote their attention to a thorough critical study of Isaiah. By a judicious application of the multifarious historical and grammatical materials contained in the work, they will arrive at satisfactory conclusions respecting the meaning of many passages which have hitherto remained in deep obscurity. "For God giveth to the man that is good in his sight, wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather, and to heap up, that he may give to him that is good before God," Eccles. ii. 26.

Since the days of Lowth, with the exception of Dodson and Stock, the work of which latter author we have never been able to procure, nothing in a separate form has appeared on our prophet in the English language till the publication of the volumes, the title of which is placed at the head of the present article.

The object of Mr. Jenour is to

render the Book of the prophet Isaiah more intelligible and interesting than it ordinarily proves to the English reader. With a view to this, he has endeavoured to combine in one, the advantages of a critical and devotional commentary, together with a new version and a metrical arrangement. The value of Lowth, as his predecessor, he frankly acknowledges; but considering that his notes are almost exclusively of a critical character, and consequently leave many difficulties and obscurities unnoticed, the author of the present work has made it a principal point in his labours to remove these difficulties and clear up these obscurities, adding explanatory notes to his version, and accompanying them with practical remarks deduced from the incidents and statements contained in this portion of sacred writ. To the work is prefixed a Preliminary Dissertation, which treats of the Importance of Prophecy; its Nature and Character; the Inspiration of the Prophets; the Obscurities of Prophecy; the different kind of Prophets, and the manner in which they received their revelation; the Poetical Style of the Prophets; the Double Meaning of Prophecy; and the Prophet Isaiah and his Times. On each of these topics, Mr. J. expatiates with considerable ability; but we cannot by any means agree with him in his hypothesis, relative to a double meaning of prophecy. It is, we conceive, a hypothesis which, notwithstanding all that has been advanced in its favour, has never thoroughly commended itself to the adoption of discriminating biblical students. It may be attended with many conveniences, just as the spiritualizing mode of explaining Scripture is, but it cannot possibly impart any thing like consistency of interpre-

tation to the man who employs it; it throws the rein completely loose on the neck of imagination, and the mind is either abandoned at sea without compass or rudder, or it roams in the wildness of unbridled liberty, and converts every thing it meets with into food for the nourishment of any particular dogma or whim which may happen to have taken possession of its energies. Why not content ourselves with the strict, primary, literal, or what may be more properly termed, the *historical* interpretation of prophecy? Having fixed the real meaning and bearing of a passage in application to certain circumstances in the national history of the Jews, let us not imagine, that should we abstain from inventing a further application of it to Christ and his kingdom, we are thereby robbing the word of God of its spirituality, and depriving ourselves of much delightful edification. A pious mind will find the historical scheme of prophecy teeming with the richest matter for legitimate, because truly Scriptural edification; and will have the additional satisfaction to know that such a scheme is the only one that maintains the true dignity of prophecy, and preserves to it the high prerogative with which it is invested as one of the strongest confirmations of the truth of Scripture. Nor let it be supposed, that the adoption of this principle would invalidate any of the predictions of the Old Testament, which really belong to the person, work, and kingdom of the Messiah. So far from invalidating them, it goes most directly to confirm and support them. Instead of exhibiting merely secondary, often fanciful, and at all times doubtful meanings of prophecy—doubtful, because undetermined to any such sense by the Spirit of truth—it presents to

the view a numerous host of predictions which in their primary, or rather their only meaning, clearly, determinately, and irresistibly apply to "Him to whom all the prophets gave witness," Acts x. 43. We thus give to them a real and permanent, and not an illusive and ever-varying interest; and an interest that is incalculably enhanced by the cumulative proofs which they successively afford, that it is indeed "a *sure word*," and not cunningly devised fables to which we give heed in receiving the ancient revelations. But we must not enlarge on this topic.

Mr. Jenour's work is divided into sections, each of which begins with an argument of its contents; then follows the version, the explanatory notes, the practical remarks, and the critical notes. These last the author has preferred throwing back to the end of the section, that the attention of those who may only peruse the work for practical purposes may not be disturbed. In some places the sections are divided into interlocutory parts, which in some instances has a good effect, but in others, it seems somewhat fanciful and forced. What constitutes the most valuable part of the work, are the explanatory and practical remarks with which each section is accompanied. How different soever the views which may be entertained of the felicity of his secondary application, founded on the principle of the double sense, we must do the author the justice to state, that he appears throughout to have been solicitous primarily to ascertain the literal meaning of the prophet, and thus to lay a solid foundation for the improvement to be made of it. With so much that is excellent before us, we scarcely know what to select as a specimen.

The exposition given of chapter vii. 10—14, cannot fail to interest the student of prophecy :

" V. 10—12. These verses contain the introduction to a new subject, and to one of the most remarkable prophecies in the Bible. Ahaz appearing by his manner, as we may suppose, to distrust the declaration of the prophet, was directed to ask a sign or miraculous token, that the foregoing prediction would be fulfilled; and permission was given him to ask it either from below, out of the depths of the earth, or from above, in the sky—any sign in short that he might choose. But Ahaz refused to ask. This may at first sight seem quite unaccountable. Why should he refuse the sign that was offered him? If what he asked were performed, he could no longer doubt but that Jehovah would accomplish what he had promised, and all his fears would be removed. If, on the other hand, Isaiah should confess himself unable to grant his demand, he would then have good reasons for refusing to believe his predictions or to listen to his counsel. The true reason however why Ahaz declined asking for the sign, appears to have been, that he was persuaded in his own mind it would be given, and then he could have no plausible pretext for not committing himself to the protection of Jehovah; but being a superstitious man and believing that there were other Gods, as well as Jehovah, 2 Chron. xxviii. 23, he had not sufficient faith to commit himself to him alone. Having therefore already determined in his own mind to have recourse to the King of Assyria, and wishing to get Isaiah out of his presence as soon as possible, he refused to ask a sign under pretence that they were forbidden to tempt the Lord their God, that is, to expect him to give miraculous proofs of his existence and power on every occasion. Dent. vi. 16.

" Viewed in this light Ahaz's conduct is by no means unaccountable. Many similar instances are there in the present day of persons who are in a manner afraid of being convinced of the necessity of real, spiritual religion, lest they should then feel themselves obliged to give up their sinful enjoyments and pursuits.

" V. 13. As if he had said, Are you not satisfied with treating the messengers of God with contempt and injury, and trying them, but must you also weary his patience by refusing to listen to him

when he graciously and unasked offers to speak to you by a sensible manifestation of himself?

" V. 14. The reader cannot be ignorant that the prophetic declaration contained in this verse is interpreted by St. Matthew to be a prediction of the miraculous birth of the Messiah from a pure virgin (Matt. i. 23). To this interpretation, however, many objections have been made both by Jews and modern infidels. They ask, How could an event which was not to take place for several hundred years, be the sign or token of a deliverance that was to be immediately effected? Or how can what is said in the 15th and 16th verses be applied to Jesus Christ? These are the two principal objections to the usual interpretation of this prophecy; the latter I shall endeavour to meet in explaining the verses which contain the difficulties; in answer to the former, the reader's attention is requested to the following considerations: Ahaz having refused the proffered sign, we can hardly suppose that God, contrary to his own wish, would as it were *force* one upon him; and therefore it does not seem at all probable that the sign spoken of by the prophet would be of the same sort as that originally proposed, that is to say, that it would be given immediately; or be of such a nature as to strike conviction into the breast of the king and his faithless people. To have given a sign of this description after a positive refusal on the part of the king to ask for one, would have been an act of too great condescension, and beneath the divine majesty. But what reference then had the birth of Christ to the present circumstances of the king and people of Judaea? Or what had this sign to do with their deliverance from the kings of Israel and Syria? I answer, that this sign was given not to Ahaz, nor to any of the rebellious unbelieving Jews, for they could not appreciate it, but to the faithful few who still remained, and to whom the prophet now chiefly directed his discourse. His words may be thus paraphrased: 'Since the king has refused the sign offered him, Jehovah himself shall give you a sign, not which you shall behold with your eyes, or hear with your ears, but which to those among you who have any real faith in his word, and any confidence in me his prophet, will be more satisfactory than any other. In token then that the house of David shall not now be utterly destroyed, but that God will fulfil the promise he once made to Judah, that the sceptre should not depart from his

posterity till the coming of Messiah; and to David, that his throne should be established for ever; behold, at some future period, a virgin of David's house shall conceive and bring forth a son, whom she will call by a name significative of his divine and human nature, 'Immanuel,' i. e. 'God with us.' Now I say, to those who believed, this would be a sufficient assurance that the attempt of Rezin and Pekah to dethrone Ahaz, and set up one of another nation in his stead, would be fruitless. For how could this sign be accomplished if the family of David were destroyed?

"Should the reader still feel any difficulty in acceding to this application and explanation of the prophecy, I would beg him to consider further in confirmation of the foregoing remarks; 1st, That the word translated *virgin* must be taken in the strictest sense, for two reasons; both because otherwise the circumstance predicted could not be called a sign or miraculous token; for what miracle would there be in any woman's conceiving in the ordinary way and bringing forth a son? And because the word is always used to denote one who is properly a virgin, as will be evident, even to the English reader, by consulting the following passages, the only others in which it occurs in the Bible, Gen. xxiv. 43. Exod. ii. 8. Psalm lxviii. 26. Cant. i. 3; vi. 8. Proverbs xxx. 9. 2dly, That no other probable application ever has been or can be made of the prophecy. Among the Jews some suppose that the virgin means the wife of Ahaz, and that the child, whose birth is foretold, was Hezekiah. Others that the wife of the prophet himself is intended. But the former supposition cannot be true, for Hezekiah was already born, and must have been at least six years old. Nor is the latter built upon any better foundation, since, besides that Isaiah's wife was not a virgin, none of his children were called by the name of Immanuel. The Jews say, indeed, that Isaiah's son by the prophetess (chap. viii. 3.) is the child whose birth is predicted, and who might be named Immanuel as well as Maher-shalal-hash-baz; but can any thing be more improbable than such an idea? When we are expressly told that the prophet called his son by one name, is it likely that he should have given him another at the same time without its being mentioned? 3dly. Lastly let the reader consider that St. Matthew wrote for persons who were themselves well acquainted with the writings of the Prophets, and therefore that he would hardly have applied this prophecy as he has done, had he known

full well that all his Jewish brethren believed it to have been accomplished many hundred years before. This would have been laying himself open in the very commencement of his Gospel, to the attacks of unbelievers, and that without any necessity. Indeed from the manner in which the Evangelist quotes the prediction we may infer, that the application he makes of it was generally received amongst the Jews of his time.

"*Immanuel.*" As the name given to Virgin Mary's son, was not Immanuel but Jesus, it may be proper to remark that the Jews gave names to their children expressive of any particular circumstance attending their birth or of any peculiarity either of body or mind. Numerous instances of this practice occur in the history of the Old Testament, as in the cases of Abraham, Isaac, and Jacob. Hence it comes to pass that when it is said in the Scriptures a person shall be called by such a name, the meaning is he shall actually be what the name signifies. This is evidently the case in the ninth chapter, verse 6, where the same child is spoken of as in the passage now under consideration, and of whom it is said he shall be called Wonderful, Counsellor, &c. Thus in the present instance '*she shall call his name Immanuel,*' means he shall be Immanuel '*God with us*' not simply for us, or on one side; but visibly present amongst us in our nature. The Greek name Jesus, however, in Hebrew Joshua, has much the same signification as Immanuel, being compounded of the first syllable in the name of God, and Hoshea, *he hath saved*, the meaning of which consequently is—'*Jehovah the Saviour.*'"—pp. 157—162.

Mr. Jenour's views of Scripture truth are decidedly evangelical; and the deep vein of genuine piety and spirituality which runs through his work, combined with a sustained and unaffected modesty, cannot fail to gratify and improve the serious reader. While he throws light on numerous passages of this ancient book, which relate to people and places that have long since vanished from the theatre of human affairs, he brings forward much important matter, calculated to rouse the conscience, and to purify, console, and strengthen the heart. The spirit of

daring speculation is carefully suppressed; and though we have incidentally met with modes of expression and a few isolated statements, which evince something like a transient contact with the pseudo-prophetical school of the day, yet we are happy to find the author most decided in his reprobation of its distinguishing characteristics. Of this we adduce the following extract in proof:

"There is one other point it may be proper to notice. Much has been said and written of late concerning the restoration of the Jews to Palestine, the second coming of Christ, and his personal reign upon earth during the Millennium. These are undoubtedly interesting subjects, and ought, the two last especially, to occupy much of our thoughts. But, I confess, the spirit in which they have been brought forward by most modern writers, and the coldness and disunion which they seem to occasion between sincere Christians, where a difference of opinion prevails respecting them, has made me shrink from introducing them in the way of controversy. It has been my object simply to give, what appeared to me, the true sense, and natural application of the several prophecies contained in this sublime and instructive portion of the word of God. Many passages from Isaiah are brought forward by the writers above referred to, in confirmation of their views, but most of them, as far as I can judge, without sufficient regard to the context. However, this is a matter of opinion. A more serious objection to their books is, that they appear to have a natural tendency to turn away the mind from what is solid, and essential in religion, to what is non-essential and speculative. This effect is owing chiefly, perhaps, to the importance they attach to dates and periods; in examining and discussing of which, they seem to forget the weightier matters of the Gospel. 'It is not for us to know the times and the seasons.' This error began to work even in the time of the apostles, and St. Paul found it necessary to warn the Thessalonians against it. (2 Thess. ii.) Let us not then attempt to be wise above what is written, but whilst we look forward with longing expectation to the 'glorious appearing of the great God and our Saviour Jesus Christ,' let us live 'soberly, righteously, and godly in this present world,' in the faithful and

unostentatious discharge of those duties which we owe to our God, our neighbours, and ourselves; remembering that this is not intended to be a state of enjoyment, but of preparation. This life is a life of conflict, obedience, and suffering; but, 'there remaineth a rest for the people of God.'"—pp. 453, 457.

The work of Mr. Jones is simply a new translation of the Book of Isaiah, without a single note or criticism. The author, before carrying into execution the purpose which he had formed, of publishing a new version in the Welsh language, was induced to bring out that before us in English, that he might ascertain from the remarks which might be made on it by gentlemen at the universities and elsewhere, whether he had succeeded in fixing the meaning of the original, and thus be assisted in clearing up the difficulties with which the text confessedly abounds.

The translation is done from the received text as contained in the Bible of Van der Hooght, and is rendered conformable to the Masoretic system of punctuation. To the best commentaries that have been written on the Prophet, including that of Gesenius, must be added the assistance derived by Mr. J. from the learned criticisms of the late distinguished Dr. Nicoll, Professor of Hebrew at the University of Oxford, as the source of which he had availed himself in the earlier parts of the work. On the whole, we consider it to be a valuable specimen of translation. The language of our authorized version is retained where no change was absolutely required; the style is spirited and fluent throughout, and numerous passages, which have either been misconceived or badly expressed by former translations, are here presented to the view in harmony with the circumstances of the connexion in which they occur, and adapted to easy and general com-

prehension. Comparing the two versions together, we consider that of Mr. Jones to be decidedly the better on the whole; but are nevertheless of opinion, that Mr. Jenour generally gives the meaning of the original with fidelity and success. Not binding himself down either to the letters or the points, but freely availing himself of conjectural emendation, where he deemed it necessary, he has of course, struck out several new paths to which Mr. Jones was debarred access: whether he has thereby really improved his version is another question.

We present our readers with the threatenings denounced against the luxury and pride of the Jewish ladies, as they are exhibited in both translations.

VERSION OF MR. JENOUR.

"CHAP. III.—17. The Lord will make bald the crown of the head of the daughters of Zion,

"And Jehovah will discover their nakedness.

"18. In that day the Lord will take away their fine adorning,

"The anklets, and the worked sandals, and the crescents;

"19. And the round drops, and the chains, and the spangles,

"20. The tires, and the bracelets, and the head-bands,

"The perfume boxes, and the earrings,

"21. The rings for the fingers and for the nose,

"22. The robes, and the veils, and the cloaks,

"23. And the curling irons, and the mirrors,

"And the garments of fine linen, and the turbans, and the shawls;

"24. And it shall come to pass that instead of perfume, there shall be rottenness;

"And instead of a girdle, a rent garment;

"And instead of well dressed hair, baldness;

"And instead of a beautiful waist-band, a girdle of sackcloth;

"Burning instead of beauty."

Pp. 76, 77.

NO. 78. N. 5.

VERSION OF MR. JONES.

"CHAP. III.—17. Therefore shall Jehovah smite with a scab the head of the daughters of Zion; and Jehovah will expose their nakedness.

"18. In that day will the Lord take away the ornaments, of the ancle rings, and the caps of net work, and the crescents;

"19. The pendants, and the bracelets, and the thin veils;

"20. The head-dress, and the anklets, and the girdles, and the perfume boxes, and the amulets;

"21. The rings, and the jewels of the nose;

"22. The embroidered robes, and the tunics, and the cloaks, and the satchels;

"23. The transparent garments, and the fine linen vests, and the turbans, and the mantles;

"24. And it shall come to pass that instead of perfume there shall be putrefaction;

"And instead of a girdle, an ulcer;

"And instead of plaited hair, baldness;

"And instead of a zone, a girdle of sackcloth;

"A sun burnt skin instead of beauty."

On the Study of the Philosophy of the Mind and Logic. An Introductory Lecture delivered in the University of London, Nov. 8, 1830. By the Rev. Professor Hoppus, A.M. pp. 34. 1s.—London. Taylor.

THE philosophy of mind has yet to receive, at least on this side of the Tweed, the attention which it certainly deserves as a very interesting and important branch of general knowledge. A variety of prejudices have combined to retard its progress, and to exclude it from its proper place in the systems of education which prevail amongst us. These prejudices have arisen partly from the error of confounding it with the jargon and empty speculations of the schoolmen and in part from the nature of mental science, which tasks the intellectual powers more severely than can be agreeable to those who have not acquired the requisite habits of abstraction and patient thought. It is well known that

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the very word metaphysics—the generic term which is commonly applied to all subjects supposed to come within the range of mental philosophy, is used by a numerous class of persons to denote whatever speculations are of mystical character, and incapable of being turned to any profitable account. It must, indeed, be admitted that the science of mind is yet in its infancy. Whatever new light has been thrown upon it by the patient researches of modern philosophers, it is far from having yet attained the coherency and matured form of an established system in the empire of general knowledge. But if its progress has not equalled that of some other sciences, the cause is not to be ascribed to any uncertainty arising from the original constitution of the human mind, or from the topics of investigation which it presents to our notice. That hidden and mysterious principle from which all our sensations, ideas, and emotions proceed, is doubtlessly controuled by laws no less determined and orderly in their operation than those to which the Creator has subjected the external world. And when the principle of the inductive method shall come to be applied to the phenomena of mind with the same vigour and persevering attention with which it has been so successfully employed in other cases, we feel persuaded that it will emerge from whatever obscurity mere speculation has brought over it, and take its proper station amongst other and more established sciences. As little ground is there, we conceive, for the prejudices which are levelled against the utility of mental philosophy. The human soul, that mysterious and imperishable structure which was reared as the temple and dwelling place of deity, is the most finished and striking monument of

creative power, and must ever be more worthy of our devout contemplation than matter in its most exquisite and beautiful forms. The practical advantages arising from the study of our intellectual nature, may not be so palpable and direct as those attending the investigation of objects and sciences which make their chief appeal to the senses, and which stand in close relation to the wants of animal existence. But it is quite obvious, that a sound acquaintance with the mechanism, laws, and properties of the instrument by which we acquire all our knowledge, is capable of being turned to the best accounts by those who have attained it. Nor should it be forgotten that the study of our mental constitution puts the mind under that high discipline which is peculiarly fitted to invigorate its powers and to engender those habits of profound and accurate thought which are of indisputable value in every department of practical life.

The publication which has given rise to the above remarks, is from the pen of Mr. Hoppus, and contains the inaugural lecture delivered by him on the opening of his class in the London University. We have read it with much satisfaction, and regard it as an encouraging pledge of his future success in that department of education and science which is assigned to him. It is free from the pedantry and unintelligible jargon by which we have often been disgusted in the perusal of some metaphysical writings, and the composition is at once elegant, nervous, and chaste. The various topics at which it glances are clearly brought before the reader, and a tone of feeling pervades it, which proves that the author takes a deep and impassioned interest in that branch

of science which is the appointed subject of his prelections.

In the first part of the lecture it is shown that our knowledge extends only to the properties of things, and that the remarkable difference of the attributes which characterize mind and matter constitutes a just ground of distinction between these two grand elements of all existence. Professor Hoppus then adverts to the principles which should regulate the study of mental philosophy, and the remarks which are thrown out on this important point show how deeply his mind is imbued with the spirit of the inductive method.

After some observations on the terms applied to intellectual philosophy, we have his proposed arrangement of the phenomena of mind, which he divides into three general classes—namely, 1. Sensations, 2. Intellectual states, of which the chief element are ideas, and, 3. Emotions. These are again subdivided, and the various topics referred to, included in his course of instruction. Our limits will not allow us to follow Mr. H. in his details, and we can do little more than express our general satisfaction with his arrangement of our diversified states of consciousness. But we beg leave to submit to our readers the following animated passage on the subject of emotion.

“A being whose existence is chiefly sensitive possesses but a brutal life; and if we could conceive of one that is simply intellectual, and destitute of all capacity for affection and emotion, this being would seem to us little more than a cold abstraction of existence, a Niobe, so to speak, in the moral world, a mere statue of humanity, which, however admirable within the limits of its own excellence, is, nevertheless, like the antiques of the Grecian chisel, correct in outline, but without life and without a heart.

“If the comparison that has already been suggested between the grand law of mental association and the great principle of attraction in the material world

be at all appropriate, the mind's capability of emotion may be termed the principle of attraction in the *moral* universe, the great law which gives man influence over man, the pervading element of all social and political existence.

“It is this capability which gives the chief interest to the contemplation of man's nature. The emotions, affections, and passions of the human mind constitute the springs and the movements of his moral being, corresponding to the forces and motions of the visible world. The material universe, with all its vastness and magnificence, would, without those unceasing movements which seem to form its life and spirit, and which indicate the everlasting, though unseen presence of a presiding and all-pervading Divinity, be destitute of half its power to interest the imagination. It would prove comparatively but a dull and lifeless panorama. It is the *motions* that are always going on in animated nature, the movements of the celestial bodies, the flow of rivers, the waving foliage of the vegetable world to the winds and zephyrs, the thunders of heaven, and the surges of the ocean, that give life and beauty and energy and grandeur to the whole scene of all that is visible to the eye; and it is the affections, and emotions, and passions of the human soul which give the most profound interest to the contemplation of the intellectual and moral world; since it is on these, on the objects to which they are related and directed, and on the manner in which they are exercised on those objects, that man's happiness depends—that grand and leading pursuit in which he is perpetually engaged. His emotions and his passions are the ultimate elements, of which all his faculties that are merely intellectual are but the antecedents, and they either prove a mild and steady light, which diffuses peace and satisfaction through his own bosom, and on all within his sphere, or become the darkness and the storms, the earthquakes and the conflagrations of his moral hemisphere; diffusing mischief, like the desolations of nature, not only through their own immediate locality, but over all to whom their effects can extend; as Seneca finely describes the insatiableness of ambition, which is like a fire that burns with more violence the more fuel it receives; ‘ut flamme, infinito acrior vis est, quo ex majore incendio emicuit.’”—pp. 24–26.

What remains of the lecture relates to the plan of instruction proposed to be adopted by Mr. H.,

and to the unreasonable prejudices and objections which persons of a certain class have entertained towards the London University, as an Institution of a sceptical tendency. Our readers will be much gratified in common with ourselves by the concluding paragraph, which, notwithstanding its length, we feel tempted to submit to their attention, on account of the manly and decidedly religious feeling which pervades it.

"In conclusion, Gentlemen, I may be allowed to congratulate the inhabitants of this metropolis, and the nation in general, on the establishment of this Institution in a city which, though it is the most wealthy, and one of the largest in the world, has, until within these last two years, been one of the few European capitals in which there has existed no great general school of learning. I may also venture to express my satisfaction, in common with your own, as to the general and liberal principle on which this University has been founded; namely, that of disclaiming all dictatorial and all coercive interference with regard to Religion. It has the honour of setting the first example, in England, of an Institution of this kind in which no tests, no subscriptions, no religious disabilities whatever, form any part of the system; and in which persons of every sect, and every name, and every denomination are equally eligible to all its advantages. It is the first to recognise, in its entire extent, the great principle that man has no right to inflict any civil and social privations, the privation of education in particular, on his fellow man, as an orderly member of the community, on account of his private opinions on the subject of Religion, which, as it is a subject of the highest moment, and the highest sacredness, is degraded from its celestial dignity and grandeur, by being made the watchword of political, and party, and secular interest; and which ought to be arbitrated solely at the highest of all tribunals—the tribunal of the Creator and Governor of the world; who alone has the right and the power of punishing for mental error, and to whom alone man can, in this respect, be responsible.

"Had religious profession and belief always been left to argument and persuasion—to the jurisdiction of conscience, and the conviction of truth—had Christianity been trusted to make its own way by its own weapons—had it been left to

make its appeal to men solely on the ground of another and a future existence, instead of being made, to a great extent, an element of mere secular and political interest, I am persuaded that half and more than half of that virulence and rancour which is too well known by the name of the *odium theologicum*, would have failed to embroil communities, and to mar that charity without which religion is but an empty sound.

"More especially, to throw any sectarian or political barrier in the way of man's acquiring the common boon of knowledge, on the supposition of his being in error, is like depriving him of the light of heaven. It is at once to reproach him with being in darkness, and to exclude him from the light. It is nothing less than to visit him with a kind of moral and spiritual inquisition; and to direct against him a thunder not less formidable or less unjust than that of the Vatican itself; for it is, as far as possible, to lay the whole region of his mind under an interdict, and to pronounce an anathema on all his faculties.

"Though the term *persecution* is usually associated with the dungeon and the torture, the scaffold and the flame, and is regarded as a name for error armed with power against truth, yet we may safely include under the idea of persecution, all privations, all pains, all disabilities, which are inflicted on account of religious opinions as such, even supposing that the given opinions be false or erroneous in their principles. The smaller punishment is as truly persecution as the greater; the difference is only in degree; and in both cases the infliction is alike marked by folly, by injustice, and by presumption;—by presumption, in laying claim to a prerogative which does not, and cannot belong to man,—that of punishing for demerit, or supposed demerit, which is of such a nature as not to come within the sphere of his jurisdiction; by injustice, in denying the full right of private judgment, which belongs equally to all; and by folly, in acting on the principle that error can be annihilated and truth promoted, by holding out motives which must always fail of producing honest conviction and sincere belief; since these, from the very constitution of the human faculties, can never be constrained from without, but must altogether result from the weight of evidence upon the mind.

"To these general views, permit me to add, that it is not on the ground that it is of no consequence to man, as an accountable being, what be his religious belief, that I advocate the principle of *freedom from all human coercion* in regard to it—

the general principle on which this Institution rests: on the contrary, I regard man as responsible for the moral state of his mind—which leads to his religious belief—responsible to the Creator and Governor of the world, and to him alone; and this in proportion to the light and the evidences which are placed within his reach. I advocate these general principles from a persuasion that they are the only ones which harmonize with the imperfection of human nature, with the common rights of man, and with the spirit and design of religion itself; nor can I doubt but that they must increasingly prevail as knowledge advances.

"That these principles, fairly acted on, should be amenable to the charge which has been so industriously, and so repeatedly, and with so much prejudice to this Institution brought against them—the charge of leading to Irreligion and *Infidelity*—I must confess myself at a loss to perceive: and did I feel, Gentlemen, that, by any conduct of mine, I could be regarded as rendering myself justly obnoxious to such an imputation—that I was contributing in any way to obscure that only and illustrious light which has been given to man to guide him to a future, and a higher and nobler state of being than the present—could I conceive that, however insignificant in itself my agency might be, I was doing any part towards undermining the sublimest, and the only hopes of man that are worthy of the name, and without which all the cultivation of his intellect, and all the advancement of his knowledge, are baseless and perishable as a dream, and have no worthy object, and no grand and sufficient end—I mean his hopes of Immortality, as they are founded on the basis of the Christian Revelation, and on the announcements which it contains, I trust there is no sacrifice that I should not stand ready to make at what I believe to be the shrine of Truth; where alone, I am convinced, lie deposited those motives, those aids, and those sanctions which can form any permanent security for morality and virtue in the present life, and any rational and consoling expectation of felicity in the next. I feel persuaded, however, that the principles on which this Institution is founded involve no such consequences.

"I cannot but trust that this University, which is so much in keeping with the spirit of the times in which we live, and with the career of Civil and Religious Liberty, and which possesses the merit of subjecting itself to the influence of enlightened public opinion, will go on advancing in prosperity every successive year; and will find the elements of its

success in the increased support of the wise and the good; in the harmonious co-operation of all its Teachers in the promotion of its grand general interests; in the justice and the candour with which the principles on which it is founded are examined, more particularly by those classes of the community to whom it may fairly be considered as most entitled to look for patronage and encouragement; and in the absence of whatever can tend, at any time, in reason, to repel the growing confidence even of its most timid friends: so that, while nothing can be construed as interfering with the private efforts of Parents and Guardians, in reference to that religious discipline of which the daily home is the appropriate scene, the general preparation of youth for stations of usefulness and honour in society may be secured, on the broad fundamental principle of rejecting, within the walls, all party distinctions, and of adopting the impartial motto of the Carthaginian queen:

'Tros Tyriusque mihi nullo discrimine agetur.'"—pp. 30–34.

We heartily wish Mr. Hoppus success in the important station which the Council of the London University have assigned to him, and have much pleasure in hearing that his opening class affords an encouraging pledge of its extension.

The Canon of the Old and New Testament Scriptures ascertained; or, the Bible complete without the Apocrypha and Unwritten Traditions. By Archibald Alexander, D. D. With Introductory Remarks, by John Morrison, D. D. Miller, London, 1831. 12mo. pp. xxii. 417. Price 6s. 6d.

THE Rev. Professor Alexander, of Princeton, New Jersey, has recently become known to the generality of English readers, as the author of the admirable treatise, entitled, "*Brief Outline of the Evidences of the Christian Religion*," of which we hope soon to take some notice: and this volume was originally published as a supplement to that work. But it has higher claims to notice than as a merely supplementary volume. It is in truth a distinct and comprehensive treatise, for naturalizing which Bible students are greatly

indebted to the Rev. Dr. Morison, who has introduced it to their attention with an appropriate preliminary essay. The first part of this cheap and beautifully printed volume, treats on the canon of the Old Testament; the second, on that of the New Testament; and the object of the whole work is, to show that the Bible is complete, containing all things necessary to guide the faith and practice of every sincere Christian, and that the church is in possession of no other revelation, but what is recorded in the sacred volume. Dr. A. has derived his materials from numerous, and (some of them) rare and expensive works; and he has successfully condensed into a comparatively small compass, the result of the researches of many learned men who have discussed this subject, in such a form as is level to the capacities of all descriptions of readers, and in such a manner as to render the substance of their works easily accessible to that numerous class of persons who are unskilled in the learned languages.

Where all is well executed, it is difficult to point out particular passages, as most deserving of attention. Yet we think it would be injustice not to specify the chapter on the oral Law of the Jews, and in which Professor Alexander has most *triumphantly refuted* the sceptical objection of Sir John David Michaelis to the canonical authority of the Gospels of Mark and Luke, which objections have not been noticed by the learned translator of Michaelis's Introduction to the New Testament. From the concluding chapter, in which he has demonstrated, in opposition to the Romanists, that no part of the Christian revelation has been transmitted to us by unwritten tradition, we extract the following passage, as illus-

trative of the manner of the author:

"But the argument now under consideration insists, that the true interpretation of Scripture can only be known by tradition. On which we remark—

"That many things in Scripture are so clear, that they stand in need of no interpretation. They are already as plain as any exposition can make them. Who wants tradition to teach him, that Christ is the Son of God; was born of the Virgin Mary; was crucified under Pontius Pilate; rose again the third day, and ascended to heaven, whence he will come again to judge the world? If we cannot understand the plain declarations of Scripture, neither could we understand an exposition. If we cannot know what the apostles and evangelists mean, in their plainest declarations, when we have their very words before us, how shall we know what is the meaning of the vague language of tradition?

"There are many parts of the New Testament, of which tradition has handed down no interpretation. If we wish to know their meaning, it is in vain that we apply to the Fathers for instruction. They are silent. They have not commented on these books and passages. To which of the Fathers shall I go for an exposition of the Book of Revelation? Or, will the Pope himself, aided by all his cardinals, or by an ecumenical council, undertake to give us the true interpretation of this prophecy? It cannot be true, that Scripture can be interpreted only by tradition, unless we agree to give up a large part of the New Testament, as wholly incapable of being understood.

"We cannot build our faith on the interpretation of the Fathers, in all cases, because they often fall into palpable mistakes, which is not denied by the Romanists themselves; and again, they differ among themselves. How then can it be known what that interpretation is, which was received from the apostles? Must I follow Justin, or Irenæus, or Clement of Alexandria? or must I believe in all the allegorical interpretations contained in the Homilies of Origen, according to which the plainest passages are made to mean something perfectly foreign from the literal sense? If the tradition which brings down this interpretation is not found in the writings of the Fathers, where is it? And how has it come down? Surely that which was never mentioned nor recorded by the ancient church, ought not to be received as an apostolical tradition; for as the great Chillingworth says, 'A silent tradition, is like a silent thunder, a thing inconceivable. But shall we be

told, that the church has preserved this deposit, and can testify that it was derived from the apostles. What church? And where is her testimony? And how do we know, that among such a mass of traditions, some have not crept in, which originated in other sources than the teaching of Christ and his apostles? Who kept these traditions securely when the church was overrun with Gothic ignorance and barbarism? Who kept this treasure unadulterated, when Arianism was predominant? If there be such an oral law, containing an exposition of Scripture, how has it happened that there have existed such dissensions about doctrine, in the Romish church itself? And as it is acknowledged that many usages of the church have had their origin, long since the apostles' days, what authority is there for these innovations? If the authority of the church was sufficient to establish these, it could as easily establish all the rest, and there is no need of apostolical tradition: but if there is a distinction to be made between observances derived from the apostles, and such as have been invented by men, how can we draw the line between them?

"An implicit believer in the infallibility of the Pope, would deem it sufficient to answer, that his Holiness, at Rome, knows certainly what is apostolical, and what not; what is obligatory, and what not. All we have to do, is to believe what he believes, or what he tells us to believe. Now, without disputing the pretensions of the Bishop of Rome to such extraordinary knowledge, at present, I would ask, if we must go to an infallible judge to learn what are apostolical traditions, what use is there in traditions? Why does not this infallible teacher declare, at once, what is truth, in all cases, without the trouble of searching into antiquity after traditions, which never can be found.

"But if it be alleged, that the traditions which ought to be received as the rule of our faith, are such as were universal, and concerning which there cannot be any doubt, I answer, that many such traditions may indeed be found; but what do they respect?—Those very doctrines which are most plainly and frequently inculcated in Scripture, and of which we need no exposition; for, as was said before, they are expressed as perspicuously as any exposition can be. But it affords us satisfaction to find the church openly professing, from the beginning, those truths which we find recorded in Scripture. If it does not add confirmation to our faith, in these points, it gives us pleasure to find such a harmony in the belief of true Christians.

"Finally, it is dangerous to rely upon traditions. Heretics, in all ages, sheltered themselves under this doctrine. Those with whom Tertullian contended, alleged that the apostles did not know every thing necessary, as Christ declared he had many things to say, which they could not bear yet; or, there were some things which they did not teach publicly, nor commit to writing, but communicated privately to a few chosen persons, and therefore they declined the authority of Scripture. The same is true of those against whom Irenæus wrote: They appealed from Scripture to tradition, and he answers them by showing, that universal tradition was conformable to Scripture.

"Eusebius informs us, that Artemon, who asserted that Christ was a mere man, pretended that he had learnt from tradition, that all the apostles were of his opinion.

"Thus, also, Clement of Alexandria says, 'That Basilides gloried in having received his doctrine, through a few hands, from Peter; and Valentinus gloried in having been instructed by one who had been a disciple of Paul.' The Marcionites professed to have received their doctrines from St. Matthew. The Arians, as appears by an oration against them by Athanasius, appealed to tradition for the confirmation of their tenets.

"In fact, this doctrine of unwritten traditions, has been justly compared to Pandora's box, which is calculated to fill the world with evils and heresies.

"But not only have heretics availed themselves of this corrupt fountain, but good men have been deceived by lending too credulous an ear to traditions.

"Papias, one of the hearers of John the Apostle, was a great collector of traditions. He was inquisitive to know what each of the apostles had, at any time, said; and there was some chance of coming at the truth from oral tradition, by one who was a hearer of one of the apostles. But what valuable information did this good man obtain by all his inquiries, which is not in Scripture? Let Eusebius answer: 'Papias adopted many paradoxical opinions by giving heed to unwritten traditions, (*ὑποκρίσεις ἀγραφάς*.) and received certain strange parables of our Saviour, mixed with fabulous things, among which was the error of the Chiliasts; by which many other excellent men were deceived, paying too much deference to antiquity and unwritten traditions. Even such men as Irenæus, Apollinarius, Tertullian, Victorinus, and Lactantius, were misled by these ancient traditions, so that they adopted an opinion for which there is no foundation in

Sacred Scripture, and not only so, but which is repugnant to the doctrine of Christ and his apostles.

"Clement of Alexandria, too, than whom no man of the ancient church was more celebrated, speaks of certain persons who had taken much pains to preserve the sayings of the apostles, handed down by tradition, among whom he mentions a Hebrew, who is supposed to be Papias; but when he comes to tell us what he had learned from these unwritten traditions, which is not contained in Scripture, it amounts to this, 'That there was a public doctrine and secret doctrine; the one *esoteric*, and the other *exoteric*; that the former was committed to writing, and was in the hands of all; but the latter was communicated secretly to chosen disciples. And, if we may judge of the secret doctrine handed down by tradition, from some specimens of it which he had learned, we will not appreciate unwritten traditions very highly, in comparison with the written word. Among these, is the opinion, that the Greek Philosophy answered the same purpose as the law of Moses, and was a schoolmaster to bring those that professed it unto Christ; that this philosophy, as well as the Law of Moses, was able to justify men; and that there were many ways of obtaining life. From the same tradition he teaches, that Christ's ministry was finished in one year, which opinion, Irenæus ascribes to heretics, and declares it as a tradition from John, that Christ, when he was crucified, was nearly fifty years of age. Clement relates it as a tradition, 'That the apostles, after their death, went and preached to the dead, who descended with the apostles into a place of water, and then came up alive,' and many other like things.

"There is much reason to believe, that the corruption of the church, which commenced about this time, was owing to a disposition which began to be indulged, of lending too credulous an ear to traditions, and to Apocryphal writings.

"But among the Fathers, no one gave himself up so entirely to unwritten traditions and Apocryphal fables, as Epiphanius. His writings abound with things of this kind; but who would assert that we are bound to receive these stories as articles of faith? Even the Romish church, with all her store of legends, will not receive, as true and necessary, all that is handed down by tradition from one and another of the fathers.

"From what has been said, therefore, the conclusion is clear, that the Scriptures are complete without unwritten traditions; that no articles of faith, nor institutions of worship, concerning which the

Scriptures are silent, have come down to us by tradition; that we have uniform, universal tradition on those points which are plainly taught in Scripture; that many things pretended to have been received from the apostles by tradition, cannot be traced to them; and that many other things made equally necessary by the Romish church, can be proved to have originated many hundreds of years since the death of the apostles. It has also been shown, that there is no certain method of distinguishing between what is apostolical, and what has been derived from other sources, unless we make the Scriptures our standard; that tradition cannot be our guide even in interpreting Scripture; and finally, that tradition has been the common refuge of heretics, and has greatly misled good and orthodox men, by inducing them to adopt wild theories, fabulous stories, and paradoxical opinions, some of which are directly repugnant to Scripture.

"The traditions of the Romish church stand on no higher ground, than the traditions of the Scribes and Pharisees, in the time of our Saviour; but he rejected these traditions as having no authority, and as making void the law of God. 'Why do ye,' says Christ, 'also transgress the commandment of God by your tradition?—Thus have ye made the commandment of God of none effect by your tradition?—Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.' The same questions and reproofs may, with equal propriety, be addressed to the Pope, and the doctors of the Romish church. But we say, 'To the Law and to the testimony; if they speak not according to these, it is because there is no light in them.'—pp. 327—380.

We ought to add, that the notes contain various proofs and illustrations referred to in the body of the work.

To Ministers, to Theological Students, and to intelligent private Christians, who may not have it in their power to procure larger or more costly works, we confidently recommend this volume, as one of which they will not regret the purchase, on account of the various and important information which it contains, in comparatively a small compass; while the truly serious spirit with which Dr. Alexander has treated critical questions, cannot fail at once to delight and to instruct them.

NEW PUBLICATIONS, WITH SHORT NOTICES.

Reasons why I am a Member of the Bible Society, respectfully addressed to the Hon. and Rev. A. P. Percival, B. C. L. Chaplain in Ordinary to His Majesty, &c. In answer to his Pamphlet, entitled, "Reasons why I am not a Member of the Bible Society." By John Poynder, Esq. one of the Committee of the Society. London: Hatchard and Son. 1830.

ONE cannot but feel some surprise that after the twenty-seven years successful labours of the British and Foreign Bible Society, and after the manifest tokens of Divine favour which have so long attended its career, it should yet be found necessary to publish counter-arguments to a pamphlet on the form of objections to the principle, constitution, and results of that Society. Its interests have, however, we are happy to say, found an able advocate in Mr. John Poynder, and we trust that his representations will carry conviction to the judgment of those who have hitherto been prejudiced, or whose minds may have been made to waver by the influences of public discussion and party feeling.

It is our duty to be impartial, and therefore we would take leave to suggest to the respectable writer of the pamphlet before us, that an attempt to prove the Bible Society to have been *infallible* in all its proceedings, is not necessary to its vindication from unjust aspersion, nor to its establishment in the esteem of the wise and good. A measure of imperfection may be expected in every thing human; and without the slightest wish to compromise the *true* dignity of the Society, we hold that it is neither consistent with reason nor religion to cloak or justify any past or existing defect in its operations. The statements, p. 56, 57, relative to the Turkish Testament, are by no means accurate. The greater part of the faults detected in the first edition, so far from being

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"utterly insignificant," were of a nature that required and subsequently compelled a revision of the whole translation. The defence of Ali Bey, published by Professor Lee, was *practically* abandoned, since, in the amended edition, every one of his opponent's suggestions was adopted. And finally, the testimony of Dr. Henderson was given to that "amended edition" after it had been purged from errors which materially affected, not "a single point" but many points "of faith and practice." We are sorry to be obliged to make these remarks, but we assure our readers, that they proceed from an ardent love of truth, and a sincere regard to the objects of a Society, for whose diversified and long-continued labours we dare to claim a reputation so fair and exalted, that it needs not to be enhanced by the false colouring of injudicious friendship.

Letters and Dialogues between Theron, Paulinus, and Aspasio, on the nature of Love to God, Faith in Christ, and Assurance of Salvation. By Joseph Bellamy, D.D., of Bethlehem in New England. With an Introductory Essay, by the Rev. Robert Burns, D.D. F.A.S., Minister of St. George's, Paisley. Glasgow, 1830.

WE are glad to receive from the north an edition of Dr. Bellamy's "Letters and Dialogues;" and we cannot better express our opinion of their Transatlantic writer than in the words of his judicious editor, "that he appears to us to be a clear-headed thinker, a sound divine, and a skilful expositor both of systematic and of practical theology." To be "*clear-headed*" is, we must admit, a characteristic less universally admired than it was wont to be: yet we cannot be induced—and the great majority of our readers would not be pleased if we were—to coincide

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with those who prefer mysticism to perspicuity and fallacies to truth. This publication has all the charms which render Theron and Aspasio so captivating to the youthful reader, at the same time that its tendency is in direct opposition to the false premises and unsound conclusions that pervade Mr. Hervey's otherwise fascinating work. We cordially recommend it as a valuable addition to every juvenile library, and as a seasonable counteractive to the over-wrought and unscriptural statements respecting faith and assurance, which are industriously propagated by some superficial theologians of the present day.

The Catechist, or Religious Instructor; with Explanations, Scripture Proofs, Practical Improvements, and Exercises. By R. M. Miller. London. Westley and Davis. 1s. 6d.

THE intelligent adult who wishes for assistance in the work of self-improvement in Biblical knowledge, will find it advantageous to take the Sacred Volume in his hand, and with the Catechist before him, to find the proofs to those Illustrations and Exercises which it contains. In this way, by personal and prayerful application, a novice in divine things may greatly increase his acquaintance with the doctrines and institutions of the Christian faith. This little book may likewise furnish the inexperienced instructor of youth with materials for thought, and subjects on which to examine his pupils: its method, however, is too complex for general utility, and in many instances the explanations given are such as would themselves need to be explained, if it were intended to bring them within the compass of uninstructed minds.

Sacred History, in the form of Letters, addressed to the Pupils of the Edinburgh Sessional School. By the Author of the Account of that Institution, &c. Edinburgh, 1830. Parts I. II. III. 18mo. 3s. each, half-bound.

If the minds of any young persons, who have never read the Bible, should

yet be prejudiced against its contents, this publication is calculated to remove their unfounded prepossessions, and to inspire a totally different order of feeling on the subject. It is not designed to supersede the study of the Holy Scriptures, but to incite to its more eager perusal. The diction is peculiarly appropriate; equally remote from bombast, and from carelessness of composition, it is marked by a happy combination of simplicity and force. The first three volumes, or parts, already published, bring down the histories of the Old Testament to the period of the Babylonish Captivity. We hope the Author will be encouraged to pursue his design through the books of the New Testament, according to the intimation contained in his introductory letter.

A History of the Sufferings and Martyrdom of Mons. Lewis de Maralles, together with his Essay on Providence, translated from the French by John Martin. London. Seeley and Co. 12mo. bds. 3s. 9d.

THE narrative of a persecuted saint seldom fails to awaken feelings of deep interest in the mind of a pious reader; and this little volume, though presented to the public in a style which too palpably proves it to be a translation, is nevertheless an affecting and valuable memento of the constancy of a meek and holy martyr to the Protestant faith. The suffering believer will find much consolation in the views of Divine Providence exhibited in the appended Essay.

Glenrock Sunday School: or Lessons illustrative of a simple Method of conveying Religious Instruction to the Children of the Poor. By the Authors of Aids to Development, &c. London. Seeley, 1830. pp. 280. 12mo. 5s.

THIS volume opens with three familiar conversations respecting the formation of a Sabbath School, and the best means of conducting it. The ordinary plan of proceeding is discussed, and a simple method of questioning from the

Scriptures alone is preferred, as far more likely than the accustomed routine, to interest and profit the youthful mind. The remainder of the work consists of examples of the above mode of catechising; in which, though they contain nothing absolutely new or imposing, there is much to commend.

We should be glad to see a race of Sabbath School Teachers trained for their important work by a previous system of instruction, calculated to make them at once intelligent and useful; and we feel persuaded, that whoso "stirreth up himself" to teach poor children in another than the lazy, lifeless, lesson-hearing way which leaves both learner and instructor pretty much where it found them, will assuredly not be left without a token that God approves of the consecrated exercise of his best powers in the service of the best of masters. We do not hesitate in testifying our approval of the design of this publication, as aiming to bring the youthful mind in immediate contact with the fountain of all truth—the written and unerring Word of Inspiration.

The British Preacher. Parts I, II, III. 8vo. 1s. each. Westley and Davis.

THE British Preacher comes forth "under the sanction of the ministers whose discourses appear in its pages." And if we may form our opinion of its merits from the numbers before us, and from the names of the reverend gentlemen who have already enlisted themselves in its service, we doubt not that it will secure to itself an increasing circulation, and prove an efficient instrument in the great work of diffusing evangelical truth. We might extract from the twelve discourses before us, many beautiful and elegant passages, in a high degree creditable to the taste, talent, and piety of their respective authors. We cannot, indeed, say that every sermon possesses equal claims on the attention of our readers, and we will not deny that one or two of them have, perhaps, fallen short of what might have been reasonably expected from the individuals whose names they bear. But we feel

no disposition to institute invidious comparisons, or amidst so much general excellence, to engage in the ungrateful task of pointing out trifling imperfections. The British Preacher is a work which undoubtedly contains very flattering specimens of that class of publications to which it belongs; so far as the numbers are concerned which lie on our table, there appears to be nothing sectarian in its character, nothing contrary to "sound doctrine." And while the vital and characteristic truths of our holy religion are brought forward with a prominence due to their vast importance, the views of the respective writers concerning them are generally presented with considerable felicity of language and consecutive arrangement.

A Sermon, on the Duty of Civil Obedience, preached at Kettering, by Thomas Toller. London. Holdsworth and Ball. 1831.

Christian Patriotism, or the Duty of Christians towards their Country at the present Crisis; a Sermon, delivered in the Congregational Chapel, Sion Walk, Colchester. By Henry March. Price 6d. Chaplin, Colchester; and Joy, London.

THESE discourses were delivered by their much respected authors with a view to check the violent and incendiary proceedings which so recently disgraced our land and disturbed the peace of society. The desolating storm has happily passed away; but these addresses embody principles and practical admonitions, which possess permanent importance, and which relate to a subject that has yet to receive from a numerous class of professing Christians, the attention it imperiously demands.

Mr. Toller's sermon is excellent for one of its kind, and is evidently the production of a mind accustomed to look beneath the surface of things, and disciplined to habits of close and independent thought. But a less didactic form, and occasionally a more bold and imaginative style, would have better suited the class of persons for whose instruction chiefly our es-

teemed author delivered it from the pulpit, and committed it to the press.

The sermon by Mr. March, which is somewhat less intellectual and elaborate than that of Mr. T. makes a plain and powerful appeal to professing Christians on the reasonableness of taking a benevolent and practical interest in their country's welfare, and on the duty of prayer in relation to this important object.

We have much pleasure in recommending these discourses to the notice of our readers, and regret that our limits will not allow us to furnish any extracts for their perusal.

Death at Sea; a Sermon preached at the Meeting House, West Mersea, Essex, on March 27, 1831, occasioned by Five Mariners, natives of Mersea, being drowned by the foundering of their Vessel, off the Isle of Wight, by George Morris Churchill. Price 6d. Chaplin, Colchester; Churchill, London.

We notice this serious and useful discourse, in order, if possible, to extend its circulation. The profits arising from its sale are to be given to the widows and children of the persons lost. We are glad to perceive that it has reached a second edition, and we trust that, for the sake of the three fatherless children and the two widows, who are left to deplore the loss of their protectors and guides, the sale of the discourse may be so greatly increased, as to require several successive editions.

Companion to the Bible; intended for Bible Classes, Families, and Young Persons in general; with three coloured maps, half bound. 18mo pp. 138. 56, Paternoster Row. 3s.

A VALUABLE little manual, which the

Tract Society has done well in bringing into circulation. It contains a brief analysis of the books of the Holy Scriptures, together with several neat maps, chronological tables, &c. &c. This cheap treasury of useful information cannot fail to be highly acceptable to the young, and to those of riper years who have no access to the voluminous works, from which the writer has culled some most important and interesting matter; and we sincerely hope, that every teacher of a Sabbath school, and every juvenile student of the Bible will soon be furnished with a copy, either by individual procurement, or by a donation from some person addicted (as we know certain zealous Christians are) to the gratuitous distribution of good and useful publications.

The Manners and Customs of the Jews, and other Nations mentioned in the Bible. 18mo. pp. 172. Cuts. 1s. 6d.

THIS small book is also issued by the Tract Society; and it may seem needful to say, that we are not actuated by a spirit of indiscriminate partiality in recommending it as worthy to accompany the "Companion to the Bible." The illustrative prints with which it is thickly interspersed render it peculiarly attractive and improving. A slight inaccuracy arrested our attention, which may be rectified in a future edition. It is asserted, p. 93, that our Saviour "was crucified at three and taken down from the cross at five." It would be more accurate to affirm, that he was crucified at nine (i. e. the third of the Jews), expired at three, and was taken down from the cross at five or six (i. e. even, or sunset), the time when the late evening of the Orientals, called by the Arabians, the proper evening, began.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

A gratification of no common order is enjoyed by the Editors of this Magazine, in recording the accomplishment of two important and much desired measures connected with our denominational interests; namely, *the occupation of the Congregational Library, Finsbury Circus*, and the solemn and important *Meeting of Pastors and other County Delegates*, to deliberate on the formation of a General Congregational Union; measures which we doubt not will be found pregnant with the most important and beneficial results to the whole Congregational Body, and we therefore take this opportunity of again commending these spirited efforts to the liberal patronage and general co-operation of all our churches.

CONGREGATIONAL LIBRARY.

A General Meeting of the Subscribers and Friends of this Institution was held at the Library, Finsbury Circus, on Monday morning, May 9, 1831; Thomas Wilson, Esq., in the Chair.

The Rev. Joseph Fletcher, D.D. of Stepney, having opened the business with prayer, the Chairman, after some appropriate remarks, called upon J. B. Brown, Esq., LL.D., to read the Report of the Committee, from which we make the following extracts.

"The idea of erecting a substantial and suitable building to be appropriated to the purposes of the Congregational Denomination has probably often occurred to the minds of different members of that large and important section of the Christian Church. A short paper inserted in the Congregational Magazine for April 1830, explicitly proposing and strongly recommending the adoption of such a measure, attracted the notice and excited the feelings of some who not merely approved the design, but were disposed to take active measures for its immediate accomplishment. Mutual consultation was speedily held, and an Association formed of persons who were desirous of carrying into prompt execution a measure which, in their opinion, had been already too long delayed. A meeting of ministers and others was called at the Vestry of the Poultry Chapel, on the 29th of June, for the purpose of deliberation on the best means to be taken for the attainment of the important object in view, a liberal offer having been previously made by one individual to contribute £1000, on condition that £10,000 were raised. Although several sums of 100, and 50 guineas were then pro-

mised, the result of the conversation which took place was, on the whole, discouraging, an objection being taken to the plan proposed as too magnificent and likely to prove chimerical. The design, however, was not one to be hastily abandoned, either in displeasure or despair. Its more zealous and sanguine promoters still continued to act and consult together in harmonious concert. New promises of liberal support, were obtained chiefly from parties resident in remote districts of the country, and the attention of the acting friends in the Metropolis was soon directed to the house where we are now assembled, which had been built a few years ago for the use of a Musical Institution. So much encouragement had they received, that in a few weeks they ventured to offer the sum of £2150. for this Building. After some negotiation, their offer was declined, and upon further consideration, they determined to seek for an house or ground of freehold tenure, capable of furnishing sufficient extent of accommodation to realise the full amount of their original design. After making many enquiries, and using various means to obtain such a spot in an eligible situation, they were compelled to abandon the hope of procuring a suitable site elsewhere, and these premises being still undisposed of, the persons who had been employed in that work recommended, that another offer should be made for them.

At a General Meeting of Subscribers held at Pinners' Hall, Dec. 6, the Rev. Dr. Smith in the chair, a provisional prospectus was adopted.

Thos. Wilson, Esq. was requested to act as treasurer, a provisional committee was appointed, and the recom-

mendation of the Sub-committee, for the purchase to the lease of this building was adopted.*

A treaty was immediately entered into, and after some negotiation, an agreement was concluded, Dec. 9, 1830, for the purchase of the lease, for the sum of £2,100., and after the title had been fully investigated, an assignment was executed to four individuals, Dr. J. B. Brown, Esq. Messrs. Thomas Challis, John Remington Mills, and Joshua Wilson, who of course are ready, when trustees shall be regularly appointed, formally to execute a deed of assignment upon such trusts as may be hereafter determined.

The Provisional Committee have prosecuted their labours with all dispatch, in the hope that the building might be ready to be opened early in the present month. They regret, that owing to unavoidable delay some work yet remains to be performed to render it complete. But in the state to which it has now been brought, they feel assured, that what has been done will be sufficient to obtain the approbation of the present assembly, which they will consider a sufficient reward of their exertions.

They esteem it no small honour to have been instrumental in developing and in bringing to maturity, a scheme fraught, as they confidently hope, with benefits to the denomination, and to the church of Christ in general. If they have laboured in this good cause, they are willing and desirous that henceforth others may enter into their labours, reap the harvest, and partake of the fruit. And they trust the prayers of all present will ascend to the Author of all good, that from this day He will be pleased to prosper and establish the work of their hands, and render the institution here founded and commenced, an extensive and permanent blessing to the Congregational Churches of this realm, and through them, to the nation and the world."

The following resolutions were then proposed and adopted.

1. That the report of the Provisional Committee be received and approved.

2. That the following gentlemen be appointed the Treasurer and Committee

for the ensuing year, with power to add other members :—

Thomas Wilson, *Treasurer*.

Rev.

J. Berry.	J. B. Brown, Esq.
J. Blackburn.	LL. D.
H. F. Burder, D.D.	T. Challis, Esq.
J. Dean.	W. Hale, Esq.
J. Fletcher, D.D.	W. A. Hankey, Esq.
E. Henderson, D.P.	J. R. Mills, Esq.
J. Leifchild.	T. Piper, Esq.
A. Reed.	J. Procter, Esq.
J. P. Smith, D.D.	J. Trueman, Esq.
J. Stratten.	J. Wilks, Esq. M.P.
A. Tidman.	J. Wilson, Esq.
H. Townley.	R. Winter, Esq.

3. That the thanks of this meeting be given to Joshua Wilson, Esq. for his munificent donation of books presented to the Library this day, and that all further arrangements respecting them be referred to himself and the Committee.

4. That as it is desirable to make this Library, as far as possible, a place of sure reference to the literary productions of all members of the Congregational denomination, authors and editors be respectfully invited to present copies of their works to the Institution, and that any donations of books suitable to its objects, be thankfully received.

5. That the thanks of this meeting be presented to the Chairman for his able conduct in the Chair.

MEETING OF DELEGATES, MINISTERS, AND OFFICERS OF CHURCHES,

At the Congregational Library, Finsbury Circus, London, Tuesday morning, May 10, and by Adjournment on Friday, May 13, 1831, to consider the subject of a General Congregational Union. Rev. A. Douglas, of Reading, in the Chair.

Present.

Rev.* Dr. Bennett, London.

* Dr. H. Burder, Hackney.
John Richards, Norwood.

* J. Edwards, Brighton, Sussex.

A. Good, Fordingbridge, Hants.

* J. E. Good, Salisbury, Wilts.

* J. A. Roberts, Warminster, Do.

* T. James, Woolwich, Kent.

* T. Jackson, Stockwell, Surrey.

* T. C. Hine, Ilminster, Somerset.

* J. Mather, Cockermouth, Cumb.
James Mather, Clapton.

* The resolutions on that occasion are inserted in our April number, pp. 252, 253.

Rev.*A. Tidman, London.

J. A. James, Birmingham.

Wm. Thorn, Winchester.

*Thomas Stratten, Sunderland.

H. Bromley, Clavering, Essex.

George Monse, London.

J. Jack, Brixton.

C. Berry, Hatfield Heath, Essex.

*J. Blackburn, London.

J. Varty, Mitcham, Surrey.

*W. Harris, Wallingford, Berks.

Wm. Salt, Litchfield.

*Thomas Binney, London.

James Robinson, M.A. London.

Dr. Raffles, Liverpool.

John Bishop, Newport, I. W.

Caleb Morris, London.

Wm. Griffith, Holyhead.

Sam. Bowen, Macclesfield.

H. Tyler, Sawbridgeworth, Herts.

Wm. Froggatt, Morpeth.

J. Pyer, London.

J. Jefferson, Stoke Newington.

Wm. Spencer, Holloway.

Henry Townley, London.

Benj. Rayson, London.

John Clayton, Jun. London.

John Griffin, Portsea.

Josh. Harrison, Wooburn, Bucks.

J. G. Hewlett, Brixton Hill.

*G. Redford, M. A. Worcester.

*J. Burder, Stroud, Gloucester.

Robert Ashton, Dedham, Essex.

Dr. J. Fletcher, Stepney.

*J. Harris, Epsom, Surrey.

E. T. Prust, Northampton.

John Saville, Halstead, Essex.

*Algernon Wells, Coggeshall, Do.

John Yockney, Islington.

Charles Hyatt, London.

S. A. Davies, Enfield.

Robert Vaughan, Kensington.

*J. Turnbull, B. A. Bromley, Kent.

Charles Gilbert, Islington.

*J. Gawthorn, Derby.

G. Evans, Mile-End.

*John Sibree, Coventry.

Peter Sibree, Weathersfield.

John Hall, Chesham, Bucks.

R. Ainslie, Lavenham, Suffolk.

S. Binks, Birmingham.

J. Sewell, Thaxted, Essex.

J. Green, Uppingham, Rutland.

T. Toller, Kettering, Northampton.

Walter Scott, Rowell, Ditto.

John Morris.

S. Mummery, London.

James Stratten, London.

Alfred Dawson, Dorking, Surrey.

T. Muscott, Burghold, Suffolk.

Rev. J. Hicks.

John Hunt, Chelmsford.

W. S. Palmer, London.

Wm. Deering, Andover.

Robert Halley, Highbury College.

John Burnett, Camberwell.

L. Hall, Poyle, Middlesex.

*James Brown, Wareham.

J. Wooldridge, Bristol.

Lay Gentlemen.

*Robert Winter, London.

H. Parker, Ditto.

*J. B. Brown, LL.D. Ditto.

*Benj. Hanbury, Ditto.

*Joshua Wilson, Ditto.

*Thomas Challis, Ditto.

J. Wells, Ditto.

R. Starling, Ditto.

*Wm. Astle, Windsor, Berks.

*J. Whitehouse, Dudley, Worcester.

*G. Shirley, Chatham, Kent.

*G. Foster, Guildford, Surrey.

R. Harris, Birmingham.

J. Phipson, Ditto.

*J. C. Holder, Stroud, Gloucester.

Thomas Birch, Armitage, Staff.

B. Stokes, Worcester.

William Sewell.

George Pearce.

Those marked with an asterisk are Delegates from Associations of their respective Counties.

The Rev. T. Harper, of London, having implored the divine blessing, the minutes of the Provisional Committee were read, and communications, in answer to the circular of the Committee, expressing a desire for the accomplishment of the object, were laid on the table, from the following counties and districts:—

Kent, Berkshire, Leicestershire, Surrey, East Devon, Durham, Sussex (Eastern), Sussex (Western), Somersetshire, Monmouthshire, Gloucestershire, Shropshire, Dorsetshire, Worcestershire, Cumberland, Staffordshire, and Cornwall.

Also to the same effect from the Board of Congregational Ministers in London, and from the Western Committee formed at Shaftesbury.

Verbal communications of the same nature were made to the meeting from Derbyshire, by the Rev. T. Gawthorne; Wiltshire, by the Rev. Messrs. Good, and Roberts; and Essex, by the Rev. A. Wells.

Letters were also laid upon the

table from the Associated Ministers of Cambridgeshire and Lancashire, expressing doubts as to the practicability of the measure, and a desire for further information.

It was then moved by the Rev. J. A. James, of Birmingham, seconded by J. B. Brown, Esq. LL.D., and after considerable discussion, carried unanimously—

1. That it is highly desirable and important to establish a Union of Congregational Churches throughout England and Wales founded on the broadest recognition of their own distinctive principle, namely, the scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs.

On the motion of the Rev. Dr. Burder, of Hackney, seconded by the Rev. George Redford, M.A. Worcester, it was resolved:

2. That such Union consist of County and District Associations.

On the motion of the Rev. Thomas Stratton, of Sunderland, seconded by the Rev. T. Gawthorne, of Derby, it was resolved:

3. That a Committee be now formed for the purpose of considering the various communications on this subject received from County and District Associations, and of preparing a plan for the formation of the Union, to be submitted to this body, on Friday morning next, at half-past 9 o'clock, and that such Committee consist of the Delegates now assembled, together with the following deputations from the Provisional Committee and the Board of Congregational Ministers in London.

Delegates from the Provisional Committee.

Rev.	Messrs.
Dr. Burder,	J. B. Brown, LL.D.
Dr. Bennett,	R. Hanbury,
J. Blackburn,	R. Winter,
Jos. Turnbull,	T. Challis,
A. Tidman,	J. Wilson,

Delegates from the Congregational Board.

Drs. Smith, Henderson, Fletcher, and Bennett; Rev. Messrs. J. Clayton, Jun. G. Clayton, A. Reed, R. Halley, and T. Harper, Sec.

The Committee, which was considered as an open one, met by appoint-

ment on the evenings of Wednesday and Thursday, May 11, and 12; when the communications from the Associations having been separately considered, a plan was prepared to be submitted to the adjourned meeting, Friday, May 13.

The adjourned meeting was held on Friday morning, May 13, at half-past 9 o'clock, Rev. Joseph Fletcher, D.D. in the chair.

The Rev. H. F. Burder, D.D. opened the meeting by prayer, when the following plan of the Committee was read, and each article considered *seriatim*.

I. That it is highly desirable and important to establish a Union of Congregational Churches and Ministers, throughout England and Wales, founded on a full recognition of their own distinctive principle, namely, the scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs; and therefore that the Union shall not in any case assume legislative authority, or become a court of appeal.

II. That such Union consists of County and District Associations.

III. That the following be the objects contemplated in its formation.

1. To promote Evangelical Religion in connection with the Congregational denomination.

2. To cultivate brotherly affection and sincere co-operation in every thing relating to the interests of the associated churches.

3. To establish fraternal correspondence with Congregational churches, and other bodies of Christians throughout the world.

4. To address an Annual Letter to the Associated Churches, accompanied with such information as may be deemed necessary.

5. To obtain accurate statistical information relative to the Congregational Churches, throughout the kingdom and the world at large.

6. To enquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan.

7. To assist in maintaining and enlarging the civil rights of Protestant Dissenters.

IV. To promote the accomplishment

of these objects and the general interests of the Union, That an Annual Meeting shall be held consisting, if practicable, of an equal number of ministers and laymen, and that each Association may appoint such a number of representatives as it may deem necessary; that the Annual Meeting be held in London, or such other town or city, as may from time to time be appointed; that at the Annual Meetings of Delegates, every minister and officer connected with any Association united in the general body shall be eligible to attend and vote.

These details having received an ample discussion; the following Resolutions were adopted:

1. That a Provisional Committee be formed for the year ensuing, consisting of the following Ministers and Gentlemen in London and its vicinity, *Drs. Bennett, Burder, and Fletcher. Rev. Messrs. Blackburn, Clayton, and Reed. Dr. Brown; Messrs. Challis and Parker,* and including, as corresponding members, the Secretaries of all County and District Associations, favourable to the formation of the Union.

2. That the Rev. Joseph Turnbull, B. A., associated with the Rev. A. Tidman, and Joshua Wilson, Esq. be provisional Secretaries; and B. Haubury, Esq. be pro tempore Treasurer of the proposed Union.

3. That the Provisional Committee be instructed to give the widest circulation to the proceedings of this day, and after obtaining the sentiments of the brethren throughout the country, on the plan now prepared for their consideration, that they do give it a further revising, so that it may be presented for final adoption, in the most perfect and satisfactory form, at a general meeting of the body, to be held (D. V.) in this place, on Tuesday, May 8th, 1832, at 10 o'clock, A. M.

4. That the Congregational Magazine be considered as the accredited organ of communication to the public from the provisional Committee of the Union, and that all such communications be regularly signed by the Secretaries.

Arthur Tidman,
Jos. Turnbull, B. A. } Secretaries.
Joshua Wilson,

At the close of the meeting the
N. S. NO. 78.

following resolution was unanimously adopted:

That feeling the highest gratification in the establishment of the Congregational Library, as intimately connected with the prosperity of the denomination, this meeting offers its cordial thanks to the Committee of the Library, for the use of its most commodious rooms; and more particularly to Joshua Wilson, Esq. for his solicitude to render every accommodation to the meetings of the Union; sincerely admiring his public spirit, his zealous efforts, and his munificent donations for the welfare of the Congregational body.

A. T.
J. T.

STATEMENT OF THE DORSETSHIRE COMMITTEE,

Appointed by the Association of that County to promote the General Union of the Churches of the Independent Denomination.*

The time has arrived, in the estimation of the members of this Committee, when, without in any way prejudicing the cause which they have so deeply at heart, they may give a full, orderly, and candid account of their movement in this important matter. It has not been from any desire to shrink from public scrutiny, or even animadversion, in the case of their having been wrong, that they have been led hitherto to abstain from appearing before the religious public of our denomination, in the character and attitude in which they now stand forward; but, influenced by a sincere desire not to do any thing that might by possibility tend either immediately or remotely to injure the good cause, they have preserved a silence painful to their feelings, amidst the unfounded sus-

* Our Dorsetshire brethren consider the publication of this document as necessary to their vindication. We cannot, therefore, refuse to give it a place in our pages; at the same time, feel it necessary to add, that we should certainly have accompanied it with a few annotations; but from our sincere desire that all hearts and hands may now be cordially united in promoting that great object, a zeal for which, doubtless betrayed both parties into some indiscretions.

picious that have been in more than one instance insinuated against them. They are satisfied that the course they have adopted has been in the main correct;—they have been willing to contend against their own feelings in this business, with a view to the benefit of the cause; but when a fit opportunity has occurred for justifying before the members of this Association, by whom, at its last half-yearly meeting, they were appointed, their motives and their actions, they have a sufficient regard to personal character, and the opinion of the public, to give an explanation by which, they apprehend, they will make it sufficiently manifest, that all their exertions in the behalf of this cause have been uniform, consistent, and persevering. They have now to present you with a series of facts and dates, which it is needful should be borne in mind, in order to a full understanding of the matter.

In the month of May, in the year 1829, a gentleman of the Committee was present at some of the meetings annually held in the metropolis, in the course of that month, and was particularly struck with the fact, that while many other religious denominations hold, periodically, meetings of their own body, exclusively for the advancement of important objects in connexion with the Saviour's cause in the world, the *Independent Protestant Dissenters, as such*, have no one point of general contact, and sphere of united exertion. The individual who has been requested by the Committee to draw up this statement, well remembers the period above named, and the many conversations, with the gentleman alluded to, which arose out of the above-mentioned fact. Many friends will, it is believed, on reading this part of our statement, be enabled to recal the substance of various conversations, held about this time with the party to whom reference is made. On the day of the ordination of the Rev. James Brown to the work of the ministry, and the recognition of his settlement over the Independent church, at the Old Meeting-house, Wareham, it will likewise be in the recollection of many, that after the public services on the occasion, the

subject was introduced to the consideration of the ministers and other friends present, and some considerable discussion arose as to many objects, the attainment of which was most desirable, and the importance of some more efficient plan of union and co-operation amongst the members of our own body than is at present in existence. This took place on Wednesday, October 14, 1829. At a subsequent period, viz. December 14th of the same year, a meeting of four gentlemen was held in the same part of the county, and it was mutually agreed, that in order to call the attention of the religious public of our denomination, *generally*, to the subject at that particular time, and especially to lead to a view of it, in connexion with many objects of acknowledged momentousness, and desirable attainment, some brief epistolary communications should be prepared by them severally, and forwarded for insertion in the "World" newspaper. Accordingly, in that paper of Wednesday, January 6th, 1830, a letter appeared on this subject, with the signature of "*Alpha*" affixed to it, written by one of the parties referred to, and intended to be the first of a series of others under the several signatures of Beta, Gamma, and Delta. In this short epistle, it will be seen on reference, that the nature of the general union contemplated by these parties is specified, as well as some of the vast variety of objects it might tend to promote. Within a fortnight of the appearance of the letter signed "*Alpha*," another, with the signature of Beta was forwarded to the "*World*" paper, and though not then inserted, on account of the pressure of other matter, demanding, as it was considered, a more immediate attention, its receipt is acknowledged in the number for Wednesday, January 20th. Some further delay occurred in reference to the insertion of this letter, the Editor considering that the remarks it contained on some existing abuses of public funds vested for the support of orthodox Christianity, (using the word in its common acceptance) to the promotion of a different cause, were too strongly expressed, and the probability of the contemplated Union being speedily formed, being

at that time by no means great. After the lapse of three or four weeks, the non-inserted paper was re-composed, and forwarded to the *Congregational Magazine*, under the signature of *Morinio*, the ancient and Latin name for Wareham, and accompanied, moreover, with a private note to the Editor, requesting its speedy insertion, with the real signature of its writer attached to it, together with the mention of his place of abode. This took place in some part of the month of March, 1830, in the early part it is believed; and, in the number of the *Congregational Magazine* for April, its receipt is acknowledged by the insertion of the real name of the writer amongst the signatures of correspondents. It is to be remarked, however, that the paper signed *Morinio* was not published in that Magazine, either for the months of April or May; but in the beginning of the month of May was read, amongst other communications, to a few ministers assembled at the house of the final Editor, the Rev. John Blackburn, in the presence of a ministerial friend who wrote the letter to the "World," signed Alpha. In the Magazine for May there is a paper inserted "On the Necessity of a General Union of Congregational Dissenters," (p. 254;) and, in the month of July, the Magazine contains what is stated to be an *Abstract* of the letter signed *Morinio*, in which the suggestions are modified by the Editor; and in the preceding part of the same article, the writer observes, "we trust that a Provisional Committee will soon be organized to open a correspondence with the existing Associations, on the practicability of the measure, cordially inviting their full and frank opinion, with such suggestions as may occur, and we hope, in an early number, to exhibit an accurate list of the existing Associations," (p. 363.)

It should be observed, though it is going back more than six months from the time of which we have just been speaking, that on the evening of December 25, 1829, the subject was brought forward in the presence of the two oldest ministers of the county of Dorset, both of whom are on the Committee, at the house of another gentlemen (also of the Committee) at Wareham; and a conversa-

tion at some length on the matter ensued. On Wednesday, April 14th, 1830, the half-yearly Meeting of the Dorset Association was held at Sherborne, and at the close of its services, the ministers, and other gentlemen present, entered upon a discussion of the subject, and it was finally agreed to let it stand over for special and particular consideration at the next Meeting of the Association at Shaftesbury, in the autumn. The interval, however, did not pass without witnessing repeated efforts towards the promotion of the cause; and it is proper to be mentioned, that several letters were about this time addressed to some eminent ministers and lay gentlemen in the metropolis, who were known to take a deep interest in the measure, and to have expressed their decided opinion, that on such a subject "the first demonstration should come from the country."

We here give an extract from a letter received in reply to the printed circular; it is from a ministerial correspondent residing in a county bordering on that in which the great metropolis is situated, and dated January 11, 1831. "I have seen with some surprise and regret the Postscript in the *Congregational Magazine*. I was present at the meeting held at the Poultry Chapel, subsequent to the more private one alluded to by Mr. Good in the 'World,' of yesterday. This meeting was held towards the beginning of May. (Writer of Statement.) At that meeting a general wish was expressed that proposals should originate in the country. And I really thought, when your circular reached me, that it was the result of some such intimation."

On Thursday, September 30th of last year, the subject of the General Union was brought forward at Christchurch, Hants, after the ordination services of that day were over; indeed, it was partly discussed in the afternoon, as will be in the recollection of many, and then postponed till after the evening service; when, having been again brought forward, and having received a prolonged discussion, a document, approving the general principle of the Union, was drawn up, and signed by the gentlemen present, which appeared in the "World"

paper of Monday, October 4. About this time a general meeting of the southern and western Counties was proposed to be held at Salisbury, and some gentlemen of the Hampshire Association engaged to attend. Letters were addressed to some of the friends of the measure in London, inviting their attendance and co-operation; and the following extract from a letter in reply, from one of those gentlemen, whose intimate knowledge of the state of things there, in connexion with the Independent body, is great, may here be very properly introduced. The letter is dated, Dec. 24th, 1830; and the writer observes, "I was, and am delighted to see your proceedings; still, London men had better at present keep aloof. I know there will be a jealousy of a London Synod, and should earnestly recommend that, as much as possible, be done without our interference."

Thus have we given a connected statement of facts and dates relative to the movement of the Dorset Committee in this important matter; and it will be seen, in an attentive consideration of the whole of the particulars which have been detailed, that much anxiety has been felt for the success of this object, and many exertions directed towards its promotion, for a period of now almost two years. It will be seen, that this anxiety, and these exertions, have been uniform and persevering throughout the whole of this time; from their origin, in the fact adverted to in the beginning of this statement, to the time of the half-yearly meeting of the Dorset Association, at Shaftesbury, on Wednesday, October 27th, 1831, when the Committee was appointed, for the purpose of doing just what they have done; and from which they humbly hope some benefit will arise to the cause they have been wishful to promote. It will not be needful, we apprehend, to mention any particulars whatever relative to the proceedings of the County of Dorset Association, at Shaftesbury, in the Autumn of last year; the result of its movement in this business is well known. It is of more importance to observe, that not for a single moment has the absurd idea been entertained which the prolific imaginations of some friends of this mea-

sure have assisted them to conjure up, that Dorsetshire was wished to be, or *could* be, any thing like a centre of a Congregational Union for England and Wales. As well, indeed, might the project have been entertained of establishing a Bank for England in the Isle of Purbeck! It is the earnest desire of the Committee, and their fervent prayer to God, that a measure so closely connected with the interests of vital Christianity, especially throughout our whole denomination, may be happily effectuated; and if they have been enabled by the blessing of the Highest to do any thing whatever towards such a consummation, "*Deo soli gloria*," is the sentiment they would ever cherish.

Signed by direction, and on behalf of the Committee, assembled at Blandford, on Thursday, April 7, 1831.

JAMES BROWN, Secretary.

MONMOUTHSHIRE ENGLISH
ASSOCIATION.

The Sixteenth Half-yearly Meeting of the Independent Ministers and Churches, in the English parts of Monmouthshire, was, according to notice, held at Cardiff on Wednesday, April the 20th. The services began the evening previous (Tuesday.) The devotional exercises by Rev. Messrs. D. Thomas, B. Evans, J. Armitage, W. Jones, Baptist; T. Gillman, T. Powell, Wm. Sparkes, and L. Powell. Sermons per Rev. Messrs. T. Gillman, B. Evans, J. Lewis, W. Sparkes, T. Powell, and T. Loader.

Business. The ministers of *this Association* much approve of the "Congregational Union," now about to be established.

The New Independent Chapel at Ponty-pool is expected to be opened in the month of *September* next.

The Rev. D. Thomas's chapel, "Tabernacle," being now free from debt, proposes to have an early meeting as a day of *Thanksgiving*. The Rev. J. Owen having retired from the church at Chepstow; the Rev. W. Sparkes, of London, is now supplying the vacant pulpit for a few weeks.

JOHN ARMITAGE, Sec.
Newport, 25th April, 1831.

ORDINATION.

On Tuesday, May 10, the Rev. B. Slight, formerly of the Mission College, Hoxton, and late of Highbury College, was ordained to the pastoral office over the church and congregation at Mount Sion chapel, Tunbridge Wells, Kent. The Rev. Mr. Dubourg, of Marden, read appropriate Scriptures, and prayed; the Rev. R. Halley, resident tutor of Highbury College, delivered the introductory discourse; the Rev. E. Jinkings, of Maidstone, proposed the usual questions; the Rev. J. Slatterie, of Chatham, offered the ordination prayer, with imposition of hands; and the Rev. E. Henderson, D. P. Theological Tutor of Highbury College, gave a very faithful and affectionate charge to the minister.

In the evening of the same day, the Rev. J. Stratten, of Paddington, preached an able and impressive sermon to the church and general congregation. The Rev. E. Jinkings commenced, and the Rev. R. Halley concluded with prayer. The whole of the services were peculiarly affecting and solemn, and produced an impression which is likely to be long felt by all who were present on the occasion.

The chapel, which originally belonged to the Presbyterian denomination, and which had been shut up for more than twelve years, was re-opened through the kind and liberal exertions of Thomas Wilson, Esq. of Highbury, in the month of July, 1830. Mr. Slight began his labours there in the following month; and we are happy to state that he continues to labour with the most encouraging prospects of usefulness and success. Congregational Dissenters will, no doubt, regard the re-opening of a chapel, in which their own principles and mode of worship are maintained, as an additional attraction to this interesting and picturesque watering-place.

REMOVAL.

The Rev. Joshua Shaw, many years pastor of the Independent church, Ilkeston, Derbyshire, has accepted the unanimous call of the Independent church, Tutbury, Staffordshire, late

under the pastoral care of the Rev. Benjamin Brook, who resigned in consequence of ill health.

RECENT DEATH.

Died, on Sunday the 10th April, 1831, the Rev. James James, in the 71st year of his age, minister of the Independent chapel, Abergavenny. He entered the ministry amongst the Welsh Calvinistic Methodists when about 23 years old, and remained in that Connection nearly 33 years; during which time few ministers laboured with much more success, *no one* with more ardour in the service of his divine Master; for the last 13 years he was the *Pastor of the people amongst whom he died*. The text from which he last preached, was John xvii. 4, 5. "I have glorified thee on earth; I have finished the work thou, &c." It is a singular circumstance, that since the chapel, in which the Independents at present worship, was built in 1793, there have been three ministers, all of whom have died within the last nine months, in the order in which *they came to the place*, and one of them rather suddenly. The Rev. E. Skeel, the first minister, was taken ill on Sunday the 11th July, last year, and died the following Friday. Mr. Harris, who succeeded him, died on Sunday, Nov. 21, while in chapel; Mr. James, the *last of the three*, was out in his garden on the Wednesday previous to his death: he was greatly esteemed by all who knew him.

WESTERN ACADEMY.

THE annual meeting of this Institution will take place (D. V.) at the Academy House, Exeter, on Tuesday and Wednesday, the 28th and 29th of June, when subscribers and friends are particularly requested to attend.

The examination of the students will commence on Tuesday, at three o'clock in the afternoon, and be continued on Wednesday morning; after which the business of the Institution will be transacted. A public meeting will be held in the evening.

MISCELLANEOUS INTELLIGENCE.

REMARKS ON THE PROCEEDINGS OF
THE ANNUAL MEETING OF THE BRITISH
AND FOREIGN BIBLE SOCIETY.

THE Twenty Seventh Anniversary of this great Institution, was held in Exeter Hall, on Wednesday, May 4th, Lord Bexley in the chair, and never did any of these solemn assemblies present so much to cheer and to alarm the best friends of the Society as that crowded meeting.

An abstract of the Report read by the Rev. Andrew Brandram, one of the Secretaries, stated, that, during the last year, 173,547 Bibles, and 297,382 Testaments, (making a total of 470,929 copies,) were issued by the Society, being 36,507 more than in the preceding year.

The amount received by the Society during the last year, was £95,424. 2s. 3d. being an excess over the preceding year of £10,441. 16s. 4d.

The Payments of the Society amounted to £83,002. 10s. 9d.; and its present engagements exceed the sum of £45,800.

The Auxiliary and Branch Societies and Associations have continued their respective exertions; and 164 new Societies have been added to those already existing, being 31 more than in the former year.

Well might the Committee call upon all the supporters of the Institution to join them in thanksgiving to God that the last year has been distinguished by a considerable increase in the Funds—the Friends—and the operations of the Society. The adoption of the Report was moved by Dr. Dealtry, and seconded by Dr. Bennett in very effective strains of manly and Christian eloquence; it might have been supposed that a Report, which detailed an amount of effort for the circulation of the sacred volume, altogether unprecedented in the history of any one year of the Christian church, would have awed every mind into silence, and obtained the warm suffrages of every member. But unhappily it was not so: the Report, in its introduction, and in the very forcible and truly Christian appeal which forms its close, had frankly referred to those *two points* on which a diversity of opinion exists among some of the friends of the Society. In that document, the Committee openly avowed, and the avowal was greatly aided by the manly tones in which it was read; *first*, that it was their almost unanimous judgment that, view-

ing the peculiar constitution of the Society, they cannot attempt themselves or recommend to the Auxiliaries generally, to introduce oral prayer into the public and Committee meetings. And *secondly*, that with only two exceptions, the Committee feel "it is their duty not only to confine themselves to the prosecution of the exclusive object of the British and Foreign Bible Society, but also to uphold the simplicity of its constitution, under which the contributions and assistance of all persons, without respect to religious distinctions, are admissible."

These declarations called forth the opposition of those individuals to whom we have referred in our two preceding numbers.

The usual motion,—

"That the Report, an Abstract of which has been now read, be adopted, and printed, under the direction of the Committee," having been proposed by Dra. Dealtry and Bennet, J. E. Gordon, Esq. came forward and moved as follows:

"That the British and Foreign Bible Society is pre-eminently a Religious and Christian Institution.

"That no person rejecting the doctrine of a Triune Jehovah can be considered a member of a Christian Institution.

"That, in conformity with this principle, the expression 'Denominations of Christians,' in the 9th General Law of the Society, be distinctly understood to include such Denominations of Christians only as profess their belief in the doctrine of the Holy Trinity."

This amendment was seconded by the Rev. G. W. Phillips, and after Mr. Gordon had spoken at great length in support of it, the sense of such persons present who were members of the Society having been requested thereon, it was negatived by a very large majority.

A second amendment was moved by the Rev. L. Foot, and seconded by the Hon. and Rev. Baptist W. Noel, to the following effect:

"That the words of the Ninth Law, and of the others which prescribe the terms of admission to the Agency of the Society, be not taken to extend to those who deny the Divinity and Atonement of the Lord Jesus Christ."

This was also distinctly read, put, and negatived by a great majority, after which the original motion was carried by an immense majority, in a manner most decidedly expressive of the sentiments of the body of subscribers present.

And here we would most cheerfully close our report, and abstain from all reference to the painful feelings and unworthy scenes of that anxious but triumphant day, did we not know that, although the discomfiture of the *amenders* was so entire, yet they have not only renewed their system of ungenerous annoyance at the Committee Room, but some of them have also proceeded to organize a Committee of their own, as the following advertisement will prove, to annoy, and if possible, to circumvent the legal and authorized managers of the Society; a procedure which, if adopted against the government of any state, would be regarded as a *treasonable conspiracy*, and which, in the history of religious institutions, we believe to be as anomalous as it is disreputable and lawless.

"At a Meeting of the Members and Friends of the Bible Society, held at 32, Sackville Street, 20th May, 1831, Captain Vernon Harcourt in the chair, the following Resolutions were unanimously adopted.

1st. Resolved, "That the persons now present do form a Provisional Committee, with power to add to their number, for the purpose of uniting in such measures as may induce the British and Foreign Bible Society to reconsider the decision of the late Anniversary General Meeting of that Institution, and to bring about a separation in point of *membership* from those who do not acknowledge the doctrine of the Holy Trinity."

2d. Resolved, "That a Society whose exclusive object is to circulate the pure Word of God, containing that Gospel which is the power of God unto salvation to every one that believeth, must be considered decidedly a *Religious Society*."

3d. Resolved, "That considering the British and Foreign Bible Society to be a Society of the character above described, it is the opinion of this Meeting that the deniers of the doctrine of the Holy Trinity cannot consistently be admitted as *Members* of it."

4th. Resolved, "That we therefore pledge ourselves to use all Christian means in our power to have the British and Foreign Bible Society firmly established upon the above principle."

5th. Resolved, "That, entertaining the most friendly feelings towards the Society at large, this Meeting would invite the co-operation of any members of Auxiliary Societies, Associations, and other individuals of every Christian denomination, who acquiesce in the principle declared in the foregoing Resolutions, and the communication of their sentiments upon the subject, by letter (post paid), addressed to the Rev. G. W. Phillips (Sec.

pro. tem.) 32, Sackville Street, Piccadilly."

T. V. V. HARCOURT, Chairman.
GEO. W. PHILLIPS, Sec. pro. tem.

May 20, 1831.

As, therefore, it is decreed by this Sackville Street convention, that the Society is to be agitated through all its "veins," by this exciting question, we venture to place before our readers a summary view of the most important arguments and remarks which this discussion has called forth, and to say to every friend of Christian toleration, and of the peace and usefulness of this great Society, "Be at your posts in the Committees of Auxiliary and other Bible Associations, and seek, by some temperate but decided resolutions, to destroy the hopes of those who now wish, by the suspicious cry of heresy, to alter the original constitution of the Society, after it has so well endured the test of seven-and-twenty years."

The two amendments show that there does not exist entire accordance amongst those who wish to modify the constitution of the Society. Mr. Gordon proposed to disown, as Christians, and reject from membership, all persons who do not believe the doctrine of the Trinity, while Mr. L. Foot, who also disowned Unitarianism as Christianity, would take the money of its advocates, but not permit them to hold office in the Society to which they contributed.

The following passage from Mr. Gordon's speech will show how he argued in support of his amendment, from the rules of the Society. "I shall now refer to the Society's own reports of its proceedings, to prove that the Bible Society was originally designed to be, in its plan and operation, a religious institution; I shall read one or two of its fundamental laws. In the Third Regulation I meet with this notice, That 'each subscriber of one guinea annually shall be a member.' Then in the Ninth, I meet with this information, That 'a Committee shall be appointed to conduct the business of the Society, consisting of thirty-six laymen, six of whom shall be foreigners resident in London or its vicinity; half the remainder shall be members of the Church of England, and the other half members of other denominations of Christians. Twenty-seven of the above number, who shall have most frequently attended, shall be eligible for re-election the ensuing year.'"

"Now, as any body may subscribe to the Society, hence it follows, that Socinians may subscribe to the Society; and, as we find that none can be on the Committee who do not belong to some deno-

mination of Christians, it follows, that a Socinian must be of a denomination of Christians; for there are but two classes adverted to who can be on the Committee—the one class professing the forms of religion as practised in the Established Church; and the other, consisting of what are termed “other Christian denominations.” Either, therefore, the Society has not established a test, in saying that every Member of the Committee must belong to a denomination of Christians; or it says that Socinians are a denomination of Christians. This conclusion I consider as altogether unanswerable: for here you have a line of distinction running through the Society, presenting, on the one side, Those who are members of the Church of England; and on the other, Other denominations of Christians. I am therefore forced to the conclusion of saying, That the Socinian shall not subscribe to the Society; or, That the Socinian is comprehended under this declaration of the Society; and, *That Socinianism is a species of Christianity.* I shall leave it to others to attempt to explain this in a way more intelligible to the Meeting; but for any one to disprove what I have said, it will be necessary for him to show that the appellation “Christian,” in this rule, is not restricted exclusively to Christian Denominations, in the orthodox sense of the term.”

It surely requires very little hardihood to affirm that *Socinianism is a species of Christianity*, while its professors are found classed by all ecclesiastical writers amongst Christian sects, while its disciples profess to imitate and obey the example and precepts of Jesus Christ, and while the writings of some of its preachers are found amongst the most learned and successful defences of Christian evidences, as for instance those of Dr. Lardner. But surely Mr. Gordon, having the second Rule before him, must have felt, that “denominations of Christians,” in the ninth, was used in the popular and not “the orthodox” sense of the phrase; for there “Christian, Mahometan, or Pagan” countries are named; and, as the Vice-Chancellor very soundly argued, “Here are three grand classifications of mankind made by these laws. Under what class do we come? Why under that of Christians in the general sense of that term. All who are not included amongst Jews, Mahometans, or Pagans, are, by common parlance, ‘Christians.’”

That the fathers of the Society, the Thorntons and the Sharps, the Grants and the Owens of the last generation, were resolved to stand aloof from party principles, and took this general view of the term, is evident from a fact connected

with the earliest provincial efforts of the Society.

In the Spring of 1806, a meeting was held in the town of Birmingham, when it was resolved, “That a *united effort* be made by the *different denominations of Christians* in this town, in aid of the British and Foreign Bible Society;” and it was further resolved, that the remittances should be acknowledged as the *united contributions* of the *different denominations of Christians* in the town of Birmingham. Now, Who were included in this effort? Why, on looking over the list of contributors, we find the names of at least *two well-known Socinian ministers*, besides many more of their laity. But were any evangelical Christians united with them? Yes; there is the name of good Mr. Brewer, the Independent, and of the venerable Mr. Burns, the Episcopalian, and many other right orthodox men besides, who were thus willing to unite with Socinians in circulating the Word of Truth.

But what said the London Committee to this? “They have the gratification to add, says their Second Report, that the *DIFFERENT DENOMINATIONS OF CHRISTIANS* at Birmingham have united, &c. The *very excellent rules* which they have adopted for the government of their conduct *point them out as an example worthy of universal imitation.*”

Surely these facts are sufficient to show what have been the common-sense interpretations of the Rules, and the general practice of this Society.

Another point Mr. Gordon urged was, that the members of the Society, as it is at present constituted, could not have fellowship in prayer, and quoted the exhortation of St. Paul to the Philippians, “to stand fast in one mind and one spirit.”—“I cannot, said he, realize to myself any thing like one mind, one spirit, or one language in any Society composed partly of believers and partly of blasphemers.”—True, but if the Bible Society is to form an exclusive fellowship, we must have more than one article of faith. Hitherto we thought it was the boast and glory of the Society, that it “is a union without compromise—a union in one work alone—a union which commits none of the uniting parties to the relinquishment of their own opinions on any other subject, or to the adoption, or even countenance of the opinions of others.” Dr. Dealtry stated, that the clerical members of the Society had always defended themselves from the charge of inconsistency by avowing that it was not a religious Society, and Dia-

senting ministers have also rejoiced that they were guilty of no compromise of their principles in this union.

But could these new notions prevail in the Society, there must be a *test* both of principles and conduct. a new Act of *Uniformity passed*, and a *Committee of Triers* set up, and then that great body, which has been so long and so successfully held together by the simple acknowledgment of the Divine authority of the sacred Scriptures, and that every man should possess them, will be resolved into its numerous original elements, never to unite again! We can tell Mr. Gordon and his supporters, that the orthodox Dissenters will never have Christian fellowship with those who teach baptismal regeneration, the peccability of the human nature of Christ, or the carnal and worldly notions of the modern fifth-monarchy men. Such persons are now to be found in the Society, and we are happy to act with them on the simple principle hitherto recognized; but if the Society is to become a community for the recognition of sentiment and character, then they or we must retire—we cannot lend ourselves to sanction their opinions.

Mr. Gordon further urged the practical difficulty resulting from a collision of opinion between orthodox and Unitarian members of the Society at the public meetings of Auxiliary Societies.

It cannot be a matter of surprise that Unitarians should feel that the compact of the Society was violated by broad and distinct references to doctrines in debate between them and other professed Christians; but on this point we may remark, that others have had to exercise patience on these occasions besides the Unitarians, and if they have not risen to order, it was only because they would not excite an open collision. Not to dwell on the eulogies which are so frequently pronounced by certain clergymen on "their excellent establishment," we may notice the introduction of topics connected with certain views of prophecy, miracles, &c. on which the speakers must know a great diversity of opinion exists, but which they have resolved to obtrude on the assemblies they have addressed.

The Rev. Mr. Barnett, however, set this objection to rest in the following passage of his forcible speech:—"It has been said, that interruptions had taken place upon the platform, and Socinians have been the cause of these interruptions. Now what does this amount to? The Society was formed, first, for getting money; and secondly, for making a good use of it;—but, superadded to this, there has been, in Public Meetings, speeches from the platform, and sometimes very long and heavy and tedious ones; so that

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really if they were to be interrupted, it would be no great loss. Some gentlemen appear to feel the loss of their sermons. If this is all the loss they sustained, they could do every thing else that could promote the circulation of the word of God, excepting this—they could distribute books, and give account of monies received; but these are the transactions of individuals, and not of the Society; and on many occasions, if interruptions were to take place, we should be saved from hearing a bad speech, and sometimes the fag end of a bad sermon. I therefore do not attach such importance to our platform speeches, as to suppose that we are to dismember the Society for the sake of hearing them. There was a time when it was thought an unlawful infringement upon the clerical office for any man to preach except a Clergyman. Dissenting Ministers were thought to go too far if they left their conventicles: but now Laymen have learned to preach;—and I am glad of it. I am glad to hear there are so many; for I would say with Moses, 'Oh that all the Lord's people were Prophets!' But I am not glad that men who thus wish to speak should come and tear to pieces a Society that has lifted her column to the skies, and invested it with the triumphs of many a hard-fought day where there were no speeches and no preachments—a Society which has gone forth and laboured on the vast fields of Russia, on the Continent of Europe, in India, and through the South-Sea Islands: these are the labours of the Society, and not our little cabals and differences. And let it be remembered, my Lord, that these are the labours which some are now trying to arrest, for the purpose of making our speeches; though, in comparison of these labours, I would not compare them to the small dust upon the balance."

The Rev. L. Foot, who proposed the second amendment, rested the greater part of his argument on the assumed fact, that the code of the Society was amended in 1811, when, for the first time the word "Christian" was found on her statute book. In this he was clearly in error, and it is much to be regretted, that a gentleman who felt himself called upon to disturb the harmony of the Annual Meeting, had not prepared his case with greater accuracy.

The Rev. B. Noel seconded his friend's amendment in a tone and spirit very creditable to him. He, however, gave up the idea of *fellowship* which Mr. Gordon urged. "The exclusion applies not to individuals, but to the denomination to which they belong. And the reason of this would be easily seen, for it was a

difficult, and necessarily an impertinent inquiry, to ascertain whether or no a man was a Christian; but it was easy of proof, and accessible to investigation, whether he belonged to any sect of professing Christians." Then, we would ask, what would be gained by the alteration? Unitarians might be still in the Society, and the only advantage that would be gained, would be the fixing of a public stigma upon that denomination. And would that be an advantage? The whole body of evangelical and orthodox Christians have already, in a thousand ways, protested against their doctrines; the only effect, therefore, would be to expel them from the Society, to give notoriety to their opinions, to magnify their importance, and excite public sympathy for them as a persecuted denomination.

We cannot close these remarks without adverting to some of the observations on the proceedings, which have been presented through the *Record* newspaper, to the public.

Mr. Gordon has declared, in a letter to its Editor, that, "the meeting was, perhaps, the most industriously packed assembly ever held in London." This has been formally contradicted by the Rev. Mr. Brandram, on the part of the Committee; but we ask, was it not so on the other side? Was there not a meeting of many clerical members of the Society on that very morning, at breakfast? Who came to the Hall to support the amendments? Did not the Rev. Mr. Howells, of the Episcopal Chapel, Long Acre, announce to his crowded Sabbath congregation, that he should speak against the Socinians at the public meeting, and invite their attendance? Did not a considerable number of such individuals frequently interrupt the speakers by the cry of Howells! Howells! anxious that he should redeem his pledge?

This was very like an "industriously packed" meeting truly; but then the package was on Mr. Gordon's side.

The Editor of the *Record* Newspaper has been pleased to refer to the part we took in the discussion. He thus writes: "The Editor of the *Evangelical Magazine* was one of the very first who broke in upon Mr. Gordon, with noisy interruption, and the editor of the *Congregational Magazine* quickly joined his brother in this intellectual method of adjusting the question. The Socinians, who are very numerous, and their brethren in the three denominations, gave them ready and most effective support."

We consider it as neither customary nor courteous, thus to introduce to the public, in their official characters, individuals who

were then acting on their own personal responsibilities as members of the Society. It only forms a part, however, of that covert system of attack which the Editor of that journal has chosen for a long time to maintain, and the hope that he might injure those periodicals in the eyes of the public, prompted him, we doubt not, thus needlessly to point at their conductors, as ungentlemanly in their conduct, and as in alliance with Socinians! As, however, he gives us credit for knowing the Socinians and acting with them, we can inform him, that they were not "very numerous," having, with good taste, absented themselves from a meeting in which their membership was to be discussed: in fact, we only recognized one Socinian in that vast assembly.

Respecting the "noisy interruption" of Mr. Gordon, by the Editor of the *Evangelical Magazine*, we can only say, that we saw that gentleman rise from his seat, on the other side of the Chair, attempting to speak to order, when Mr. Gordon was expounding the Jewish ceremonial laws. The confusion was so great at the moment, that it required some effort of voice to obtain a hearing, and that perhaps may explain what is meant by a noisy interruption. As Lord Bexley's attention was not arrested by the efforts of Dr. M., the final Editor of this Magazine, left his seat, and moved round by the front of the platform, to the right hand of the Chair, and addressed the noble Chairman on a point of order, to this effect, "That as the fundamental principle of the Society required that the Bible should be circulated without note or comment, so it was evident, that oral comments or expositions upon the text could not be permitted at its meetings." Lord Bexley gave courteous attention to this remark, which Mr. Gordon heard, but still pursuing the same line of argument, it was again submitted, that Mr. Gordon might quote, but was not at liberty to expound the Scriptures.

The Chairman, then said, "I fully concur in opinion with those Gentlemen who maintain that the principle of this Society being to circulate the Scriptures without note or comment, is against that principle to comment upon them or expound them."

Mr. Gordon replied, "There is certainly nothing in this decision, or in the proceedings of this day, which should lead me to give up my identity as a Christian or a gentleman, or which should make the cause I have undertaken appear less worthy than it did before. But I trust the decision which your noble Chairman has given will be understood and remembered.

Let it be announced from this platform—let it go forth to this vast assemblage—let it be spread abroad to all the members of the Society not now present—let it be known wherever the Institution has been heard of, that an advocate of the Bible Society, in a Meeting of that Society, is not at liberty to appeal to the Bible which it circulates!”

The Chairman answered, “I beg that my decision may not be misunderstood. I did not say that it was irregular to appeal to the Bible—God forbid that I should! But I do say, that this is not the place, and this is not the Society, in which to comment upon and preach from the Bible.”

It appears “this method of adjusting the question,” was sufficiently “intellectual” for Lord Bexley to comprehend, and the great majority of the Meeting to approve, although the Editor of the *Record* says, “that it showed a confusion of ideas, and a collapse of the spiritual sense at once astonishing and melancholy.” Can any of our readers explain what this metaphor means? We had thought that the worthy Editor could at least write so as to be understood; but, alas! it seems “there was a melancholy confusion of his ideas.” His *common sense* must have been strangely “collapsed” when he penned it. Surely such sentences as these are sufficient to justify the remark of the Rev. Daniel Wilson at the Newfoundland School Society Meeting,—“Let not the *stupid reflections* of what is called a religious Newspaper turn women’s minds, or discourage them from showing attachment to the Bible Society.”

As to the charge of “clamour and rudeness” brought against the opposers of Mr. Gordon, we have only to remark, that in a season of extraordinary excitement, few individuals can preserve that self-control which is at all times desirable, and a recent scene of violent agitation witnessed in the most august assembly of the empire will show that even noblemen, who have mingled in the most polished society of Europe, are not always able to resist the stirring influence of an important crisis. But we deny the imputation that it began with the opponents of Mr. Gordon. We heard not only murmurs of Shocking! Horrible! &c. while the Report was reading, but hisses mingled with the applause of the meeting—and as the business advanced, one of the most prominent of Mr. Gordon’s friends uttered a sentence so unworthy of him as a Christian and a gentleman that we are persuaded he was sorry for it before he slept, and therefore shall not record it, although it would show that the *amendments* “knew not what spirit they were of.”

The interruption of Mr. Gordon resulted from his own disorderly course of argument, which, according to the precedents of Parliament, was fairly stopped on the point of order.

“His common reasonings were received with comparative silence,” and it was only when he undertook to interpret the Word of God to the Meeting, that he was called to order! And it was this, the *Record* says, that filled “one of the most venerable clergyman of the Church of England” with *positive horror*! Had that interruption proceeded from contempt of the *divine Word*, the venerable gentleman might well be alarmed, but it was reverence for that sacred volume that prompted the determined and successful opposition to its use. Mr. Gordon gave the audience a specimen of his principles of interpretation in the case of *Tobiah*, and that specimen was surely enough to provoke the displeasure and excite the opposition of all sober minded expositors, and all intelligent readers of the Bible, had he not been out of order, by encroaching on the constitution of the Society itself.

But to conclude, we would advise the gentlemen who proposed and supported these amendments, calmly to reflect on their own inconsistencies. Here, in the Bible Society, “which is not a religious Society, but only a Society for furnishing the means of religion,” they are clamorous for Christian fellowship, devotional exercises, and orthodox opinions, they refuse the gold, and would reject the persons of Socinians, to secure these, while in that church to which most of them belong, and which *is*, or *ought to be*, a religious Society, they receive from Socinians, who may be their parishioners, their proportion of church-rates and tithes, not for *civil*, but for the most *sacred* purposes. Though they will not reckon the Socinian body amongst the denominations of Christians, yet they still drag Socinians to their altars to perform the marriage rite in “the name of the Father, the Son, and the Holy Ghost.” And though they will scarcely maintain towards them the courtesies of civil society during their lives, yet they recognize them as brethren at the grave, and bury them in sure and certain hope of a resurrection to eternal life! “Happy is he that condemneth not himself in the things which he alloweth.” Let these members of the church *militant* begin their *crusade* against Socinianism in their own church. The Anti-trinitarian heresy which has desolated the Presbyterian churches of this country, was generated in their communion, and it may be that oaths and subscriptions, tests and articles,

have not proved more efficacious in repressing it now than they were in those days.

But, as doubtless they find it an easier matter to prove their zeal for orthodoxy by agitating the Bible Society, which through Divine mercy, has been the benefactress of the world, than to grapple with the inconsistencies of their own system, or to abandon it with all its emoluments, so we fear they will chose the easier course, and prove their zeal by pushing their measures, as we have already said, through all the ramifications of this great Institution. We, therefore, again solemnly entreat our friends to be vigilant. Let the wise and firm course pursued by the Exeter auxiliary, be followed by every other section of the Society, and to assist those who are like minded, we close these remarks by inserting their resolutions.

At a Meeting of the Committee of the Devon and Exeter Auxiliary Bible Society, specially summoned to take into consideration the particular points to which the following statements refer, held at the Depository, April 19, 1831,

JOSEPH SPARKES, Esq. Treasurer, in the Chair;

It was resolved unanimously,

I. That the co-operation of persons of different religious opinions, without compromise of principle, in the one important object of sending Divine Revelation to the whole world, a power conferred by the Bible Society, constitutes the prominent feature, and the distinguishing glory, of that noble Institution.

II. That the increased affection, and confidence, and union which prevail among various denominations of Christians, in consequence of this co-operation, are results of greatly too important a nature to be exposed to peril by the introduction of any measures which are not prompted by absolute necessity.

III. "That, however desirable it might be thought by many to commence all Meetings of the various Bible Societies with public prayer, this Committee, recollecting the difference of opinion which exists among many of their Members, and the imperfections which cleave to all, cannot but regard the contemplated attempt to obtain for that practice the sanction of law, as inexpedient and improper—adapted to disturb, unnecessarily, the harmony which now happily exists—to force the withdrawal from the Society of some of its best friends—if not to break up and destroy the Institution altogether.

IV. "That the introduction of a Test, on the admission of Members, which this Committee learn with great pain is to be attempted, would be, in their judgment, a direct violation of the fundamental principles of the Society, uncalled for, as far as they know, by any evils which attend the present practice.

V. "That without presuming to sit in judgment upon the motives of those who have originated these measures, this Committee cannot disguise its opinion, that such a course of proceedings is calculated to produce great and extensive mischief.

VI. "That a copy of these Resolutions, signed by the Members present, be immediately sent to the Committee of the Parent Society, and also to the Committees of the respective branches of this Auxiliary.

J. Sparks, Treas.	John Mason, Minis.
J. I. Holmes, M. A.	of Baptist Chapel,
Clerk.	E. H. Brewer, ditto,
G. Payne, LL. D.	South Street,
E. Macgowan, M. B.	John Pascoe,
Ebenezer Wilcocks,	S. G. Sloman,
John Dymond,	John Molland,
John Bingham,	William Lee,
John Terrell,	Thomas Knott,
	George Fox.

Secretaries.

Matthew Vicars, M. A. Rector of All-hallows,
John Bristow, Minister of Castle Street Chapel,
Robert Dymond,
William M. Lee.

SUNDAY SCHOOL JUBILEE.

Sunday schools took the lead in the efforts of modern Christian charity. They were established about the end of the year 1781, and have continued to the present time with increasing prosperity. The fiftieth year of these important Institutions is a period adapted to call the past to remembrance, and also to excite gratitude to that God who taught his servant Raikes to devise the plan, who animated his successors to prosecute it with zeal, and who has largely blessed their gratuitous labours. It is also an era from which fresh efforts should be made to extend, improve, and perpetuate the Sunday school system.

The Committee of the Sunday School Union, therefore, whose object it is to promote the extension of Sunday schools universally, call upon all the friends of these institutions to present them with a Jubilee Offering. They propose that the sum of £10,000. should be raised on this happy occasion,—1st, to encourage the erection of additional permanent buildings adapted for Sunday schools, which

may also be suitable for infant or day schools;—2dly, for the promotion of Sunday school missions.

If the friends of Sunday schools make one general effort, there is no doubt that this sum can be easily raised. The following plans are suggested for this purpose:—

1st. A collection in all places of public worship, on Sunday, September the 11th 1831.

2d. Donations of One Shilling and upwards from the Friends and Teachers of Sunday schools, and One Penny from Sunday school children. Collecting cards will be provided by the Sunday School Union.

The following Resolutions of the Sunday School Union state the plan proposed for celebrating the Sunday School Jubilee:—

"1. That the Sunday School Jubilee be held on Wednesday, the 14th September, 1831, the anniversary of Mr. Raikes's birth-day.

"2. That a prayer meeting of Sunday school Teachers, either united or in each separate school, as may be thought most advisable, be held from seven to eight o'clock in the morning.

"3. That the children in the schools connected with the Auxiliary and Country Unions be assembled for public worship. The service to commence at Half-past Ten and close at Twelve.

"4. That at Six o'clock a Public Meeting be held in Exeter Hall, for the Teachers of London and its Vicinity; and that Public Meetings be held at the same time in each of the Country Unions.

"5. That a collection be made at the Public Meetings to complete the Jubilee Offering.

"6. That as Sunday School Unions do not at present exist in some parts of this country, it is recommended that in such places Sunday School Teachers should unite for the purpose of celebrating the Jubilee according to the above plan, and transmit their contributions to the Sunday School Union."

The Committee of the Sunday School Union, while they feel thankful for the past success of Sunday schools, are fully persuaded that much yet remains to be done. Many schools are destitute of suitable places in which to instruct the children, and many additional schools could be established if suitable buildings were erected. Many parts of our country are also very inadequately supplied with Sunday schools; and the efforts of Sunday school missionaries are greatly needed to promote the establishment of new and the improvement of old schools. Sunday school Teachers feel that while

they are giving up their most valuable time, and using their best efforts for the gratuitous instruction of their scholars, that they have a powerful claim to present to the Christian public, while they ask not for themselves, but for the dear children, in whose temporal and spiritual welfare they feel the deepest interest.

The Trump of Jubilee sounds! Hasten Christians to express your grateful acknowledgments to God for his mercies and for your early religious instructions.

The Trump of Jubilee sounds!! Hasten to rescue the youthful slaves of ignorance and sin

The Trump of Jubilee is heard!!! Catch the glad sounds of salvation, spread them throughout the earth; and may their lofty swellings reach the hosts of heaven, to animate their praises and to increase their joys.

Sunday School Union Depository,
6, Paternoster Row.

PROTESTANT DISSENTERS' GRAMMAR SCHOOL, AT MILL HILL.

On May 16th, a solemn devotional service was held at the school, on occasion of the settlement of the Rev. William Clayton, late of Saffron Walden, in the office of Chaplain and Minister to that important seminary; and the Rev. Henry Lea Berry, M.A. in that of first Classical Master. The Rev. Thomas Blinney opened the meeting with prayer and reading the Scriptures. The Rev. John Burnett, offered to the throne of divine mercy, an edifying train of appropriate supplications and intercessions. The Rev. Dr. Pye Smith, in the much regretted but unavoidable absence of the venerable Mr. Clayton, Sen., addressed some words of exhortation to Mr. William Clayton, who made a well-adapted and deeply interesting reply, stating the motives from which he had undertaken the momentous duties of his office; and the principles upon which he intended to discharge them. The Rev. Joseph Berry addressed his beloved son, in a strain of paternal wisdom and holy feeling, which must have touched every heart of sensibility; and Mr. H. L. Berry returned an answer, fully corresponding to the sentiments and the affections breathed in the charge which he had received. The Rev. George Clayton delivered an address to the other Masters, to the Pupils, and Parents, and Friends, replete with fine sense, ardent piety, and tender concern for the intellectual cultivation and the immortal welfare of the young persons who enjoy the advantages of this noble establishment, and with regard to whom it is not too much to expect that, at least, many of them are prepar-

ing for important and influential stations, through all the walks of general society, and especially in our evangelical churches. Suitable psalms and hymns were sung, between the other parts of the service, and the Rev. Edward Steane concluded, with fervently imploring the blessing of rich grace to be the crown of every effort.

THE ASSOCIATE FUND.

After an excellent and appropriate discourse by the Rev. Dr. Raffles of Liverpool, at Silver Street Chapel, on Thursday evening, the 5th May last, a brief Report of the proceedings of this Society during the last two years, was laid before the subscribers and friends assembled on the occasion.

It appears that in proportion as its object has become more known, the applications of poor ministers for relief have been more numerous. Nearly two hundred cases have been assisted since May 1829, with grants of from £5. to £10. each; and although the income has been progressively increasing, still it is very inadequate to meet the pressing claims which from time to time are brought under the consideration of the Committee.

We regret that our limits will not permit a detail of the many interesting facts inserted in the Report, and which, it is particularly worthy of notice, are not selected from the mass, but from those presented at the Quarterly Meeting of the Committee in April last; the following, however, may be regarded as a fair specimen of their general tenor.

T. G., a minister with a wife and three children, and an income of £35. per annum.

"There are seasons," writes this minister, "when neither the tongue nor the pen can express what the spirit feels. It is peculiarly the case with me at this moment. Believe me when I say, I am very grateful for this supply, £5. I have received it in answer to prayer. A more convenient season for the communication of such a favour could not have been selected, and I esteem it a gift from God. I hope I shall be enabled to testify my gratitude by living to his glory."

G. C., a minister with a wife and six children, all dependent upon him, and an income amounting, in the last year, from every source, to nearly £40. per annum.

To this minister, the sum of £8. was transmitted, and the following is his acknowledgment. "The reception of the cheque which was voted to me has filled my heart with unmingled emotions of gratitude to an indulgent Providence. This sum might appear small to persons placed in more favoured circumstances

than myself, but to one in my humble situation it is a princely favour, enhanced by its being sent in a season of peculiar need. It is, indeed, like the bow in a dark cloud, reminding me of the faithfulness of a promising and performing God."

Various details of this fund have already appeared through the medium of reports and periodical journals, and the facts recorded have been sufficient to establish the importance of such an institution, and to awaken the sympathy and exertions of the religious public.

It is the appointed order of God, that those "who preach the gospel, should live by the gospel;" but in many populous districts where it is preached to large and poor congregations, the faithful servant of Christ scarcely receives a sufficient remuneration to supply the wants of his family, and thus any peculiar emergency must inevitably involve him in difficulties, most harassing to his feelings and detrimental to his usefulness. The unusual depression in the manufacturing and agricultural counties, has reduced many congregations to such penury, that their ability to maintain their beloved pastors has nearly ceased; and there are cases in which the cause must have totally sunk from this circumstance alone, had it not been upheld by the seasonable aid of this and kindred Societies.

Many pages might be occupied with the repetition of well-authenticated narratives, which, from time to time, come under the notice of the Committee; but this is not necessary. Suffice it to say, that the friends of this Institution have often been the appointed and honoured instruments to answer the prayer of faith, when it has pleaded, in the depth of distress, the sure word of promise, "Thy bread shall be given thee, and thy water shall be sure." It is scarcely requisite to add, that each application undergoes the strictest scrutiny, and that relief is not afforded when the necessities or character of the individual does not afford a sufficient warrant. The objects selected are men of faith and prayer, who are dispensing the truth in the love of it; and through the simplicity of preaching, are seeking to glorify God, and save the souls of men.

The Committee are happy to avail themselves of this opportunity to announce, that the sum of £100 has recently come into their hands, as the bequest of the late Rev. Ebenezer Skeel, of Aberavenny; and they earnestly recommend this act of pious liberality, as an example to other Christians; thus they may not only work in the service of their Redeemer, "while it is called to-day," but

"their works will follow them," by the benefits entailed on his church and people.

At the last Quarterly Meeting of this Society, in December, 37 cases were relieved with the sum of £300, leaving but a trifling balance in the hands of the Treasurer, to meet ensuing appeals. Increased subscriptions, as well as the congregational collections of wealthy churches, are much needed, and especially at the present season. Such will be gratefully received by Joseph Proctor, Esq. the Treasurer, 18, Cheapside; by the Rev. Thomas Lewis and John Yockney, Secretaries; and by the Members of the Committee.

DEVIZES BUILDING FUND.

At a Meeting called by public notice, and held Jan. 9, 1831, the following Resolutions were adopted:

I. That we consider it our duty, as Dissenters and as Protestants, to render occasional assistance, according to our ability, to those congregations who may be unable to defray the whole expense of building, enlarging, and repairing their Meeting-houses.

II. That, in the opinion of this meeting, the individual application of ministers with cases, should be rendered unnecessary.

III. That, for the accomplishment of this object, a Society be formed, to be designated "The Building Fund Society," under the following regulations:

1. That every subscriber of 10s. per annum, shall be considered a member of this Society.

2. That the funds of this Society shall be appropriated at half-yearly meetings of subscribers, to be held in February and August in each year.

3. That, at such meetings, every subscriber of 10s. per annum, shall have one vote; every subscriber of £2 per annum, two votes; every subscriber of £5 and upwards, per annum, three votes.

4. That no more than eight cases shall be relieved in one year.

5. That a Committee of six persons be appointed to investigate the merits of the cases, and to report thereon to the half-yearly meetings of Subscribers; and that the following gentlemen be the Committee for the year ensuing: Rev. R. Elliott, Mr. G. Sloper, Mr. Waylie, Rev. J. S. Bunce, Mr. Anstie, Mr. R. Biggs.

6. That the Rev. R. Elliott and J. S. Bunce be the Secretaries, and Mr. J. O. Anstie, the Collector and Treasurer, for the year ensuing.

7. That, previously to the decision of the Committee to recommend any case to the Subscribers, it shall be ascertained

that the land on which the chapel has been erected is invested in trust.

8. That no case shall be received where individuals have made themselves personally responsible for an amount which they are not able to pay.

NEW CHURCHES.

By the Tenth Annual Report of the Commissioners appointed under the Act 58 Geo. III. c. 45, for building additional churches, it appears that, in the year ending July, 1830, they completed twenty-five new places of worship, and have determined on, and made provision for, the erection of 220 in the whole, viz:—

Places of worship completed	134
Ditto building	50
Plans of other approved	17
Ditto under consideration	4
Grants proposed to be made to others, the plans of which have not been laid before the Board	15

220

The 134 places of worship completed, will afford accommodation,

In pews, for	86,820
In free seats	106,154

Total number of sittings in the places completed . . . 192,074

Of the 50 places of worship in progress, 47 are in the Gothic style, 2 in the Grecian, and 1 in the Roman. They have been contracted to be completed in the years 1830, 1831, and 1832, at a sum of £275,523. 3s. 9d. They are estimated to accommodate,

In pews	37,371
In free seats	33,735

Total number of sittings in the places building . . . 61,106

The Commissioners have received additional applications for aid in building churches from 45 places, whose population, of all ages and sects, in the census of 1821, was returned at 985,252 persons; but whose church accommodation is calculated to be only for 134,918.

The Commissioners have also afforded or expressed their willingness to afford facilities for obtaining 18 additional burial grounds; 6 sites for new places of worship; 1 site for a parsonage house.

The Exchequer bills issued up to the 6th of July, 1830, for the above purposes, amounted to £1,262,500.

Of the 75 churches completed last year, in progress, or determined upon, 10 are situated in the metropolis, viz:—

Sloane Street	completed.
Saffron Hill	} building.
Little Queen Street	

Sharp's Square, Clerkenwell
 Burleigh Street, Strand
 Gray's Inn Lane
 St. Luke's, Old Street
 St. George's in the East
 S. Giles's in the Fields
 St. George's, Bloomsbury

determined
 upon

The Incorporated Society for the Enlargement, &c. of Churches and Chapels stated in their Twelfth Report, dated 12th of May, 1830, that they had made in the year preceding, 95 new or additional grants in aid, amounting to £16,200. The increase of accommodation procured thereby is, in
 Appropriated sittings..... 7,121
 Unappropriated, or free sittings. 13,546

Increase during the year.... 20,967
 The Total expenditure, in grants, of the Society from its commencement in 1818s and applied in 738 specific objects, has been, £133,990.

The increase of accommodation procured during the same time by the above expenditure is, in
 Appropriated sittings..... 51,489
 Unappropriated, or free sittings.. 142,222

Total increase procured by the Society from its commencement..... 193,711

The number of applications for aid during the last year were 147. The total number of applications amounted to 1222.—*Companion to the Almanac, 1831.*

AN APPEAL TO BRITISH CHRISTIANS ON BEHALF OF THEIR COUNTRYMEN IN CANADA.

A circular, having the above title, has just come into our hands. It is put forth by the Rev. John Smith, A. M. late of the London Missionary Society, and the Rev. Henry Wilkes, from Canada, as agents of a Society formed in the above country, called "The Canada Education and Home Missionary Society." Its centre of operation is Montreal. The one object which it contemplates is the promulgation of the Gospel by suitable ministers, among the destitute settlers in Upper and Lower Canada. It is anxious to obtain missionaries from Britain or America. But this being extremely difficult, and the number from these countries being wholly inadequate to the wants of the provinces, the expense also of their

equipment being great; the Society has resolved to educate pious young men belonging to Canada, by which the expense will be diminished, and a greater number of efficient labourers sent into the vineyard; more fit for the climate, and acquainted with the manners and habits of the people.

It is impossible for us, at present, to give even an abstract of this interesting appeal. We hope, however, that it will obtain that attention, and draw forth that portion of liberality, to which it is entitled, by the importance of the object, and the peculiar situation of our countrymen in Canada. The population amounts to about a million, and it receives annually from Britain very large additions, there were 28,000 last year, and will probably be 30,000 the present season.

We can well believe the affecting statements contained in the document before us, of the destitute condition of many of the people; they are perishing for lack of knowledge. When we consider the circumstances in which they are placed, and the fact that their children are growing up in entire ignorance of religion, we do feel that it would be both discreditable and dangerous for British Christians to allow them to remain in this condition, without active efforts for its amelioration. Many of our countrymen have already sought and found a home there, and circumstances may occur, in times like these, to induce many more to follow their example. It is surely important, therefore, to secure for them the means of instruction, and especially the preaching of the Gospel. And when we reflect on the operations of Christians in the United States; what is now doing among them for the extension of Christianity, not only through their own land, but also to the heathen; we may, we think, without being over sanguine, look forward to a time when the Canadas, which now demand our assistance, will come forward to aid us in the work of converting the nations.

Messrs. Smith and Wilkes intend, after leaving London, to visit some of the other towns in England; we hope that our brethren notwithstanding the season at which they have come, and the multitude of objects calling for our attention, will obtain that assistance to which their mission and the high recommendations it has received, so well entitle them.

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